The Development of an Intentionally Missiological Ecclesiology at

The Chapel at CrossPoint, Buffalo, New York

A Thesis

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CONTENTS

ABSTRACT

The development of an intentionally missiological ecclesiology is offered as a corrective to the mission drift of a church. In order to intentionally structure a church aligned with the mission of exposing every man, woman, and child in a geography to the gospel of Jesus Christ, this project proposes that four characteristics must be applied together. These characteristics are geographic intentionality, interdependent leadership, partnership in the greater body of Christ, and the priority of spiritual formation. These four characteristics of an intentionally missiological ecclesiology, applied together, are implemented and studied at The Chapel at CrossPoint in Buffalo, New York.

CHAPTER 1

The Problem and the Setting

The church in America is in trouble. While that statement is loaded with

emotion and conviction, it is also a statement that is consistent with a wide array

of statistical and anecdotal information. Much ink has been spilled trying to

diagnose the problem, or problems, associated with the decline of the church in

Western culture over the last few decades. The President of the Barna Group

concluded that there are now 91 million people who are outsiders to Christianity

as of 2007, with the largest percentage of those in the 16-29 age range.[1] This

information suggests a challenging future for Christianity. Though there is an

underlying thought that America has been saturated with the gospel, the

research and demographics suggest otherwise. "Have we saturated America

with the gospel? What about the 70 million individuals under the age of 18?

Nearly one million foreign-born people immigrate to this country every year.

Currently, 32 million people in America speak some language other than English

as their primary language. This represents a new and rapidly growing mission

field on our home soil...We still have much ground to cover. We have the means

to do so. Do we have the will?"[2]

Researchers are not the only ones pointing out the issues of the decline of

the Western church. "No one looking at the situation of the church today can

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[1] David Kinnaman, *UnChristian* (Grand Rapids, MI: Baker Books, 2007), 18.
[2] George Barna, *Evangelism That Works* (Ventura, CA: Regal Books, 1995), 44.

say that over the last century or so things have not fundamentally changed. The

reality we deal with is that after around 2,000 years of the gospel, we are on the

decline in just about every Western cultural context. In fact, we are further

away from getting the job done than we were at the end of the third century."[3]

It is clear from history that the first century church experienced phenomenal

growth in the first few centuries of her existence. The first century church may

have actually grown from 25,000 Christians in AD 100 to about 20 million

Christians in AD 310.[4] This type of development happened without most of the

amenities and resources available to the Western church of the present.

  The natural question that results from this data is "How and why did the

early church grow and develop as it did in its first few centuries of existence?"

But that question also gives rise to another question – "Why has the church of

the West failed to experience the same growth and development in our present

era?" It is my proposition in this research that the church in the West, or, more

specifically North America, has declined and been marginalized because she has

drifted from her mission – the very mission that the early church embraced. The

nature and definition of that mission is demonstrated more fully in Chapters two

and three.

  With an abundance of literature available to point out the plateau and

decline of the contemporary church in North America, it is imperative to address,

both positively and negatively, some of the features that may be involved in that

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[3] Alan Hirsch, *The Forgotten Ways*, (Grand Rapids, MI: Brazos Press, 2006), 51.
[4] Ibid., 18.

decline. This researcher's initial thought posits that mission drift, or the detachment from joining God in His redemptive mission, is a primary cause for the decline of the existing church in North America.

What causes mission drift? That is a question that drives some forms of the research and one to which an answer is proposed. The initial proposal is that churches drift from mission because they are structured, or designed, to do so. What characteristics are found in churches that do not drift from mission? This is another question that is undertaken in this research. It is this writer's hope that at least four characteristics of an intentionally missiological ecclesiology will be reinforced through a careful Biblical and theological study, as well as interaction with the current body of literature. These proposed characteristics of an intentionally missiological ecclesiology are:

1. They have a geographical intentionality in their mission,

2. They develop an interdependent leadership style,

3. They partner in mission with the greater Body of Christ in their community, and

4. They determine that spiritual formation of the people is a priority.

These are the questions and presuppositions that are studied, and then there is an effort to implement these findings in a local church context.

Realizing that mission drift is not only happening all over North America in local churches, but that it can also take place in my local church, the researcher looks into some possible causes and characteristics of mission drift. The setting

for this study is The Chapel at CrossPoint in Buffalo, New York. The Chapel at CrossPoint is a non-denominational, independent church made up of approximately 4,000 people. In the forty-seven year history of the church, the writer serves as only the third Senior Pastor. The founding pastor of the church, James Andrews, served the church for 39 years. An intentional transition pastor then followed him, and subsequently this writer was called to serve this church. It is a church with a history of strong, charismatic leadership, innovation within traditional, institutional forms of church existence, and somewhat of an isolated existence within the greater Body of Christ in the region. With this information as a backdrop, it is important to note, on a personal level, how the writer has arrived at this topic for study and implementation.

Every experience has the capacity to shape our outlook, and the case is no different in this writer's life. After coming to faith in Christ while in college, and beginning full-time service in ministry just after graduation, some of this writer's earliest exposures to the nature of the church had to do with evangelism in the Deep South. What this writer quickly learned, and what was culturally reinforced in the church culture of which this writer was a part, was that no church was worth its open door unless it was busy about the work of evangelism.

This value became so deeply ingrained in this writer that some of the forms of evangelism, like door-to-door and large event evangelism, became synonymous with the value itself. Though this writer eventually discerned the

difference between form and function, one characteristic of this value of evangelism remained: the imperative to reach the people that live in the immediate geography of the church with the gospel. This was tremendous, but unfortunately the churches that this writer had exposure to in the writer's particular faith tradition approached that evangelistic imperative either alone or in competition with the other churches in that geography. This never settled well into the heart of the writer, but the writer did not devote enough thought and study to the issue at the time it was occurring in order to understand it better.

As well, the exposure to leadership in the particular faith tradition of the writer was centered on the concept of a "benevolent dictator." While this writer did not have a negative experience in this regard, the writer was able to observe that churches in the writer's faith tradition were destined to live or die based on the strengths and weaknesses of the benevolent dictator. Though this characteristic was not deeply pondered by the writer at the time of occurrence, it has nevertheless remained an issue that has caused some cognitive dissonance through the years.

The nature of these questions, which had been long suppressed in the mind of the writer, came to the fore when the writer arrived at his post of Senior Pastor at The Chapel in Buffalo, New York. Now, instead of pondering things theoretically, the writer had to give deep, intentional thought as to the nature of the church, its primary and fundamental mission, and the role of leadership in that body of believers. There were a number of things that drew this detailed

thought out of the writer, not the least of which was the fact that this was the writer's first experience as the "benevolent dictator," and the writer was no longer in the culture of the South.

It became readily apparent that Buffalo, New York is not the South, and that the evangelism strategies of the South were not effective or welcomed in this region of the country. The churched population of Buffalo was dramatically less than most places in the South, so although the context necessitated different strategies, the need was pronounced.   In addition, the writer was informed by many other Buffalo pastors that Buffalo is a "church graveyard," and that there are lines that are not to be crossed with some of the "turf shepherds" in the city. The church that this writer was pastoring was no exception, since it had no history of cooperation within the greater body of Christ in that region to note.

These realities led to greater philosophical questions like the nature of the church and its central mission, as well as this writer pondering the role and practice of leadership in the church. The need to address these questions, both philosophically and practically, drove the writer to begin the process of reading broadly in Christian literature, and studying the Scripture intently to understand the mission of the church in a more tangible way. That study helped the writer to note the four proposed characteristics of a church structured toward mission, but there was a missing element. These four characteristics, which could all be

seen in the broader literature at various points, were rarely, if ever, mentioned all together.

It is with the conviction that these characteristics of geographic intentionality, interdependent leadership, partnership in the greater body of Christ, and spiritual formation as a priority must be leveraged together for a church to experience the fullness of its New Testament mission. This conviction is the core of this project because this writer desires to demonstrate, defend, and then implement these characteristics into The Chapel at CrossPoint. As well, the writer desires to demonstrate from the Scripture that there is a model for this kind of church, supported by additional principles in the Scripture. For the writer, this has become more than a project – it has become a moral imperative.

Theological Framework

Taking up the task of discussing an intentionally missiological ecclesiology proves to be best defined Biblically and theologically. In this chapter, the writer engages the process of defining the terms used to clarify what is meant by an intentionally missiological ecclesiology. The writer then deals Biblically and theologically with the Missio Dei, or mission of God, as it is revealed in the Old Testament people of Israel. With that as a brief backdrop, attention is turned to the discovery of the Missio Dei in the New Testament, beginning with Jesus and the commission he left to his followers as chronicled in all of the gospels.

After the gospels, focus is turned primarily to the Book of Acts. The writer fills out the meaning of the church and its position in the Missio Dei, and demonstrates that mission beginning in Acts 1. Then, God's design for His Church on mission is demonstrated through the providential occurrence of the Diasopora as noted in Acts 8 and following. Subsequently, the writer looks to the church at Antioch, chronicled in Acts 11-14, as a fundamental model of how a church in the present age might be able to implement the characteristics of an intentionally missiological ecclesiology. Finally, the writer looks at the gathering of the council at Jerusalem in Acts 15, and unearths some more evidence of the characteristics that are defined as imperative to an intentionally missiological ecclesiology. With these as the primary textual areas of development, the writer adds some supporting evidence from the writings of Paul, taking careful note of his teaching regarding the church and its leadership in his letter to the Ephesians.

Literature Review

Gleaning insight from classical theologians and contemporary practitioners, this writer sets out to demonstrate the reality of the fundamental characteristics necessary to have an intentionally missiological ecclesiology. There is an array of literature on this subject, and it is used to both add weight to the propositions, and to demonstrate agreement among them with a wider body of literature.

As well, the writer proposes two anecdotal examples of contemporary churches that are demonstrating the proposed traits and impacting their regions as a result. Churches are selected that are varied in denomination, style, and geographic locale. These churches have been noted as churches having an external, missional focus, and have also experienced success in the areas of church planting and the development of other partnerships in the greater Body of Christ in their respective regions. In addition, they are churches whose ecclesiology, or structure, is conducive toward the execution of the mission of gospel saturation in their region.

Project Design

With the propositions well defined, defended, and anecdotally demonstrated, these characteristics are implemented into the core of the structure (ecclesiology) at The Chapel at CrossPoint. This happens in the following ways:

Characteristic #1 – Geographic Intentionality

The writer sets out, through leading a team of people, to delineate a geographic circle in which The Chapel at CrossPoint exists. This circle is defined as our circle of accountability or influence, and we are working toward praying and planning to develop ways for every man, woman and child within that circle to have an opportunity to hear and see the gospel of Christ. We begin by

securing a primary researcher from our congregation to help us establish a template for the geographic circle in which we will facilitate the mission. We also endeavor to establish "task teams" of people in our church to uncover all the various sociological groupings of people in that circle, and develop some ways of reaching out to them with the gospel of Christ. This research gives us a framework to be able to intelligently pray about where we need to imbed an incarnational witness of Christ, and where we might be able to resource an existing church to accomplish the mission of exposing every person to the gospel of Christ.

Characteristic #2 – Interdependent leadership

The writer endeavors to restructure, in part, our staff team of pastors over a five-month time frame to facilitate greater interdependency. With their input and feedback, an effort is put forth to reshape the culture of Senior Pastor and subordinate staff, to one of interdependency in ministry and leadership. This is accomplished by integrating weekly teaching/training from a variety of staff pastors at staff meetings, as well as by dividing the staff into various task teams to accomplish certain leadership functions at a higher level than just their ministry arena. Also, other pastors will be utilized in areas that are more traditionally consistent with the Senior Pastor's duties, such as preaching/teaching, the administration of the Lord's Supper, and baptisms. The writer has conducted a pre/post survey with our senior team of pastors

(numbering 10) to determine the influence of empowerment and perceived interdependency.

Characteristic #3 – Partnership in the greater Body of Christ

To measure this characteristic, a pre-survey instrument is sent to a sufficient sample of churches within our circle of influence to assess the thoughts that they have about our church and about our willingness to work with them in mission. These surveys are assessed through the use of a content analysis, and another analyst is engaged to review the content as well. The writer then endeavors to meet each of these pastors personally, and pray with them about potential partnerships together in mission. Prayerfully, there are some opportunities having arisen out of these, and there are some relational bridges being built for greater opportunity toward partnering in mission.

Characteristic #4 – Spiritual formation as a priority

The writer began with a pre-survey to the congregation about their impressions of spiritual formation as priority in their lives personally and the life of the church. That survey was followed with targeted teaching from the platform on Sunday morning as to the nature of spiritual formation. In addition, this information has been worked into our small group environments while

encouraging more people to engage in a small group. The writer has also

developed a two-month spiritual formation guide for those who would like to

utilize it. This guide will consist of key passages of Scripture for contemplation,

instructions on *lectio divina*, and a suggested bibliography for reading on spiritual

formation. A post survey is conducted to determine if the attitudes and optimism

toward spiritual formation are actually shifting positively.

Outcomes

The desired outcomes of this project are varied. First, the writer would

like for theological and practical research to demonstrate the viability of the

proposed characteristics of an intentionally missiological ecclesiology. Further,

that there is a measurable reduction within our circle of influence of the number

of people that are ignorant to the claims and love of Jesus Christ due to our

geographic intentionality. This writer believes this can be accomplished through

embracing and incarnating the proposed characteristics of an intentionally

missiological church.

It is also a stated desire that the leadership team feels more empowered,

the community of faith embraces us with more optimism and unity of purpose,

and that our people, who are the church, are more spiritually formed. The

spiritual formation of our people is imperative in the mission because people are

both the deliverers and recipients of mission.   It is that mission – the

participation with God on His redemptive mission of reconciling everyone to

Himself through His Son Jesus – that must be accomplished by the churches of

the West if we are going to see the fundamental change, growth, and

development of the Body of Christ as evidenced in the first century church.

CHAPTER 2

The Theological and Biblical Framework

The substance of this project deals directly with the development of an

intentionally missiological ecclesiology in a local church context. To understand

the Biblical, and theological, framework for this idea, it would be important to

first give attention to clarifying and defining the terms presented. Simply stated,

a missiological ecclesiology from this author's perspective is a local church that is

structured in such a way as to facilitate execution of the mission. An

ecclesiology is the functional study of church structure and doctrine; therefore, a

missiological ecclesiology would be a church that is structured toward a mission.

The natural question that arises from this statement would be centered on

defining what is, in fact, "the mission".

Missio Dei

To approach a definition of "the mission", it would be appropriate to

develop the concept of *missio Dei*. This phrase is a Latin terminology that is

translated as "The mission of God" or "God's mission." Though this terminology

may have found a beginning at a World Missionary Conference at Willingen,

Germany in 1952,[5] it is not a concept that is essentially new to theology or

Scripture.

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[5] Leslie Newbigin, *The Open Secret* (Grand Rapids, MI: Eerdmans Publishing, 1978), 18.

In the opening chapters of the book of Genesis, God demonstrates His desire to live in holistic community with His creation. However, Chapters 1-11 are, in part, stories of the rejection of God by His creation. The rebellion of Adam and Eve, the flood in the time of Noah, and the futility at the Tower of Babel all signify a rejection of holistic community with God. The response of God to this is clearly displeasure, yet Genesis 12 introduces us to a human agent of God's redemptive purpose in Abram. It is here that the initiative of God in restoring and reconciling people to Himself becomes more observable to the reader of Scripture. God is clearly the initiator of the Abrahamic covenant to bless the nations, but God also chooses to use humanity to partner with him in his redemptive purpose.

God can be viewed from the very first book of Scripture as a God who includes people and nations in a redemptive mission originating with Himself. One theologian has noted, "The living God of the Bible is a sending God."[6] In the early portions of Scripture, Abraham is sent by God as a part of the covenant, Joseph is sent by God into Egypt, Moses is sent to the oppressed Hebrews in Egypt, and prophets like Jonah, Jeremiah, Isaiah, Ezekiel, and Daniel are commissioned by God to fulfill His mission.[7] This "sending" nature of God is not relegated to individuals only, but can also be seen in the mission that God has given to the nation of Israel.

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[6] John R.W. Stott, *Christian Mission in the Modern World* (Downer's Grove, IL: InterVarsity Press, 1975), 21.
[7] Ibid., 22.

From the time of the Abrahamic Covenant in Genesis 15, the people of God have been seen as the covenant community of the King.[8] It is this covenant community of the King that becomes clear in the nation of Israel as a chosen people. Israel is chosen by God to be an instrument in fulfilling His mission of reconciling the world to Himself, and this nation began to recognize that her mission was to be a people set apart to testify to the one true God. As Charles Van Engen points out:

> We can see in the Old Testament a very strong realization on the part of the Israelites that they were a special people because of the direct acts of the God-over-all. Theirs was a realization that this God-Creator-of-all elected them to be a special people with a unique heritage, mission, and hope. Israel increasingly understood it's reason-for-being within the framework of a covenantal relationship with YHWH...To be bound in covenant to YHWH meant, therefore, to be a participant in YHWH's universal purpose for the whole world. Israel could not remain forever exclusive because YHWH's desire was to bless all peoples.[9]

"To be the people of YHWH," Van Engen says, "meant a commitment to be an instrument on behalf of all the nations within the universal scope of YHWH's lordship over all the world."[10] This truth is communicated time after time in the Old Testament as God reminds His people, as in Psalm 96, to "tell of His glory among the nations" and "Say among the nations, The Lord reigns."

It can be seen, then, that God has a mission that begins and ends with Himself, and that He invites individuals, and a nation, to join Him in His mission. Though the totality of the redemptive purpose of God is universal in scope – touching every part of creation - the mission of God is one that fundamentally

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[8] Charles Van Engen, *God's Missionary People* (Grand Rapids, MI: Baker Books, 1991), 102.

[9] Ibid., 102.

[10] Ibid., 103.

promotes the salvation of human beings. Tormod Engelsviken states, "The revelation of God in his mission is always for the sake of the salvation of human beings. Mission is a continuation of the redemptive act of God."[11] The idea of mission being the continuation of the redemptive work of God is one that must be dealt with from a Trinitarian vantage point if it is to be supported, since the redemptive acts of God are inclusive of the whole of the Godhead.

The assertion that the mission of God is formed on a Trinitarian basis may give greater clarity to the potentially ambiguous phrase *missio Dei*.[12] Engelsviken suggests that the "missionary movement of which we are part has its source in the triune God Himself. Out of the depths of His love for us, the Father has sent forth His beloved Son to reconcile all things to Himself, that we and all men might, through the Spirit, be made one in Him with the Father, in that perfect love which is the very nature of God."[13] The Christian mission, then, is a derived mission from the greater mission of the Trinitarian God. It could be said that the Christian mission, in a Trinitarian context, is to reveal the kingdom of the Father, share the life of the Son, and bear the witness of the Spirit.[14]

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[11] Tormod Engelsviken, "Missio Dei: The understanding and misunderstanding of a theological concept in European churches and missiology," *International Review of Mission* 92, no. 367 (October 2003): 481-497.
[12] Ibid.
[13] Ibid.
[14] Leslie Newbigin, 29.

The Centrality of Jesus in the Missio Dei

While the redemptive acts of God are clearly Trinitarian in nature, it is equally clear that God the Son, Jesus Christ, has a central role in the mission. Leslie Newbigin positions Jesus centrally in a Trinitarian redemptive understanding by noting that Jesus came to be a herald of the Father's kingdom, was pronounced the Son of God, and was anointed and empowered by the Spirit for this redemptive mission.[15] As well, the very fact of the Incarnation, where God became flesh in the person of Christ, is a statement of mission in that it demonstrates the centrality of Jesus in the redemptive work of God.

To this position of the centrality of Jesus in God's redemptive mission, John R.W. Stott states:

> The primal mission is God's, for it is he who sent his prophets, his Son, his Spirit. Of these missions the mission of the Son is central, for it was the culmination of the ministry of the prophets, and it embraced within itself as its climax the sending of the Spirit. And now the Son sends as he himself was sent. Already during his public ministry he sent out first the apostles and then the seventy as a kind of extension of his own preaching, teaching and healing ministry. Then after his death and resurrection he widened the scope of the mission to include all who call him Lord and themselves his disciples. For others were present with the twelve when the Great Commission was given (*eg* Luke 24:33). We cannot restrict its application to the apostles.[16]

Understanding, then, that ours is a derived mission from the Trinitarian God expressed in the centrality of Jesus, and that the mission of God is reconciling the world to Himself through His Son, one natural response may be to discover the nature of Jesus' mission to understand our own mission as a church.

In John 17, Jesus prays "As You sent Me into the world, I also have sent them into the world." Then, after his death and resurrection, Jesus reaffirms his

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[15] Ibid., 21-23.
[16] John R.W. Stott, 22.

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earlier prayer in John 20:21, "So Jesus said to them again, 'Peace be with you; as the Father has sent Me, I also send you.'" The Father sent the Son, the Father and the Son sent the Spirit, and the Son sends the disciples. In this statement of sending that Jesus gives, it appears that He is drawing a parallel between His mission and the mission of His disciples.

To precisely equate the mission of Jesus with our mission today would be ludicrous, since only the unique Son of God can fulfill His own unique mission. Jesus does, however, equate His mission with a model for our mission. "Deliberately and precisely he made his mission the *model* of ours, saying '*as* the Father sent me, *so* I send you'. Therefore our understanding of the church's mission must be deduced from our understanding of the Son's."[17] So, with Jesus' statement of His own mission that He had come to "seek and to save the lost" (Luke 19:10), we can then draw our mission from His. Though we cannot fulfill the uniqueness of the Son's role in redemption, we can herald and demonstrate the nature of that salvation as His sent ones. This, then, gives a fair answer to the earlier question as to the nature of "the mission." The mission is for the community of God to demonstrate and herald the salvation that God has initiated in His Son, Jesus Christ.

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[17] Ibid., 23.

The Mission in the Gospels and the Jerusalem Church

The missional posture of Jesus in the gospels was not simply aimed at the nation of Israel. Though the ministry of Jesus was confined geographically to the general vicinity of Israel, the gospels make it clear that Jesus had concern for the nations. Some examples of that can be seen as follows:[18]

1. Jesus made a demonstrable effort to reach the Samaritans (Luke 10:30-37, Luke 17:11-19, and John 4).

2. Jesus actually lodged in Gentile areas on occasion (Mark 3:8, 5:1, 7:24, 10:1, and Matthew 8:28).

3. Gentiles turned to Jesus for assistance and He provided it (Matthew 8:5-13; John 4:46-53; Mark 7:24-30).

4. Jesus understood his work in Israel from a universal perspective (Matthew 12:39-42).

5. His cleansing of the temple was to open the door to all nations into the house of the Lord (Mark 11:17).

It is no surprise, then, that when Jesus delivered his mission instructions to his disciples, that the mission was one that went well beyond Israel and into all the nations of the world.

The gospels record a mission directive from Jesus in each of the accounts:

And Jesus came up and spoke to them, saying, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all

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[18] Roger Hedlund, *The Mission of the Church in the World* (Grand Rapids, MI: Baker Books, 1991), 186-7.

that I commanded you; and lo, I am with you always, even to the end of the age."
(Matthew 28:18-20, NASB)

And He said to them, "Go into all the world and preach the gospel to all creation." (Mark 16:15, NASB)

Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high." (Luke 24:45-49, NASB)

So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." (John 20:21, NASB)

These words come from the resurrected Christ, and they serve as an authorization of the mission to the Gentiles. It is the missionary preaching of the Church among the nations that fulfills the completion of Jesus' mission and sees the promises of the Old Testament finally realized.[19] This "Great Commission" is really a great turning point because it requires the initial disciples, and subsequent disciples, to travel past the borders of Israel as they make disciples of all the nations.[20] Thus, a new understanding of the people that are to be brought into Christ's assembly emerges – one that takes the initial mission to the nation of Israel and extends it to all nations of the earth.[21]

At the time just prior to the inauguration of the Church, Jesus leaves a very missional statement with his disciples before His ascension into heaven. This is recorded in Acts 1:8: "but you will receive power when the Holy Spirit has

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[19] Ibid., 187.
[20] Ibid., 188.
[21] Edgar Krentz, "Missionary Matthew: Matthew 28:16-20 as summary of the Gospel," *Currents in Theology and Mission* 31, no.1 [February 2004]: 27.

come upon you; and you shall be My witnesses both in Jerusalem, and in all

Judea and Samaria, and even to the remotest part of the earth." (NASB)

With this, Jesus gives a clear directive pointing to a mission that will begin with

the fledgling church in Jerusalem and extend to all the nations of the earth. This

Spirit-empowered movement is confirmation that God desires the church to be a

part of His mission on earth to reconcile all things to Himself through Jesus

Christ.

The disciples were not in a position now where they would be awaiting

some apocalyptic time zone when God would save Israel; instead, Jesus clarified

for them that he had a very earthly mission for them in the present. Though

Jesus' words in Acts 1:8 echo the prophetic words of Isaiah 32:15 regarding the

Spirit's outpouring, He takes its meaning and adapts it to the new vocation of the

apostles.[22] "God's kingdom will be restored to God's people as promised, not at

an apocalyptic coming from heaven but rather through the church's Spirit-led

mission on earth."[23]

This key verse in Acts 1:8 serves as both a herald and an index of sorts

for the entire Lucan work of Acts. There is not a particular apostolic succession

that is mentioned in Acts, but there is a significant succession of witnesses to the

resurrected Christ beginning with the apostles and extending to countless

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[22] Anthony B. Robinson and Robert W. Wall, *Called to Be Church* (Grand Rapids, MI: Eerdmans Publishing, 2006), 34.
[23] Ibid., 34.

disciples throughout the book.[24] Acts also unfolds in a manner consistent with the geographical call to mission mentioned in Acts 1:8. The first seven chapters deal with the mission in Jerusalem, Chapters 8-11 chronicle the mission in Judea and Samaria, and the rest of the book traces the progress of the gospel outside the frontiers of the Holy Land and ultimately reaching all the way to Rome.[25] At the very least, there is a clear geographical intention inherent in the mission that Jesus gives the church at Jerusalem, and it is one that they followed, albeit hesitantly.

After Jesus clarified His mission to His followers, the disciples did not immediately go out beyond their borders, choosing instead to bear witness to the people of Israel. It was only after pointed persecution, involving the murder of a deeply committed follower of Jesus named Stephen, that the church began to accept and execute the mission Jesus had described. Persecution, chronicled in Acts 7-8, created a dispersion of the Jerusalem church into many places outside of the nation of Israel. As Acts 8:1, 4 states, "And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles...Therefore, those that had been scattered went about preaching the word." (NASB)

The persecution that led to the dispersion of many believers throughout the world was another indication of the activity of the Sovereign God engaged in a mission to reconcile the world to Himself through His Son, Jesus Christ. The

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[24] F.F. Bruce, *The New International Commentary on the New Testament: The Book of Acts* (Grand Rapids, MI: Eerdmans Publishing, 1988), 36.
[25] Ibid., 36-37.

"missio Dei" was not only undeterred by the persecution of the witness bearers, it was actually enhanced and clarified. As the old Israel had a dispersion among the Gentiles, so now the new people of God, the Church, were to be dispersed into the world as heralds and demonstrators of the salvation that God had initiated in His Son, Jesus Christ.[26]

One of the chief centers of this Jewish dispersion was the city of Antioch, located in the country of Syria. The church at Antioch became the main base for the movement of the Gospel towards the heart of the Empire, and also became the city that was noted as the metropolis of Gentile Christianity.[27] It is in this church of Antioch, a new outpost of the initial church at Jerusalem, that some of the characteristics of an intentionally missiological ecclesiology are first observed and modeled. With attention to the four characteristics that are being studied and implemented in this project, the church at Antioch is highlighted as an example of, and model for, an intentionally missiological ecclesiology.

The Missiological Ecclesiology of the church at Antioch

The church at Antioch, one of the earliest churches outside of Jerusalem, serves as an excellent model of missiological ecclesiology. There are four primary characteristics of this church that have been chosen for study and implementation because they are characteristics consistent with the facilitation of

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[26] F.F. Bruce, 163.
[27] Roger Hedlund, 189.

the mission of God. These characteristics are also not relegated to the ancient

church; instead, they are transferable to a contemporary context for the church

on mission. As noted at the beginning of this work, the characteristics for study

and implementation that are derived from the early church at Antioch are: 1.

Geographic Intentionality, 2. Interdependent Leadership, 3. Partnership with the

Greater Body of Christ, and 4. Spiritual Formation as a Priority.

Before beginning this survey of the aforementioned characteristics, a brief

word on the writer's understanding of Acts is in order. While this writer

acknowledges that there is a debate regarding the nature of the book of Acts as

simply descriptive rather than prescriptive, this delineation need not be either/or.

Clearly, Acts is a historical, descriptive record of the events of the Holy Spirit

through the apostles and the early church. But, as a confirmed canonical book,

it should also provide principles and models for contemporary ministry. As a

result, this writer has chosen to utilize Acts, and most notably the church at

Antioch described therein, as a basis for principles and models upon which the

contemporary church can build and implement. Therefore, this writer's

theological bent in relation to Acts is simultaneously descriptive and prescriptive,

to the exclusion of neither.

Characteristic #1 – Geographic Intentionality

The mission that Jesus outlined in Acts 1:8 had specific geographic

components to it. He instructed the disciples to take the message of salvation in

Jesus Christ to Jerusalem, Judea, Samaria, and to the remotest parts of the

earth. In Acts 11, that very geographic dynamic takes shape as the scattered

church disperses into places well outside of Jerusalem, Judea and Samaria, and

settles in places like Antioch:

> So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus. (Acts 11:19-20, NASB)

Some of the new followers of Jesus had not come to a place of realization

about the nature of the mission of God. Essentially, they were still inclined to

herald and demonstrate the message of salvation to Jews only. The idea that

non-Jews could receive the gospel was not one that naturally occurred to them,

but, by the grace of God, there were some understanding and daring men who

chose to herald the gospel to the non-Jews in Antioch.[28] This bold move was

met with great success as large numbers of non-Jews believed in Jesus, and it

confirmed to the new followers of Jesus the nature of the mission of God to the

entire world. As well, it proved consistent with the mission of God to send His

covenant people into the world to herald and incarnate the good news of

salvation through Jesus Christ.

Characteristic #2 – Interdependent Leadership

The church at Antioch was a functioning community of faith before any

special apostle arrived there. But even after the arrival of Barnabas from

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[28] F.F. Bruce, 225.

Jerusalem, and subsequently Saul, these two uniquely used men of God were

not the only leaders in that community of faith:

> Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." Then, when they had fasted and prayed and laid their hands on them, they sent them away. (Acts 13:1-3, NASB)

It is important to recognize in this church that Saul and Barnabas, though

used uniquely by God, were neither the sole nor independent leaders of this

church. They were leaders in a plurality of leaders at Antioch, and they

appeared to exist interdependently. It is also significant that the two leaders

who were called out of Antioch, Barnabas and Saul, were likely the most eminent

and gifted leaders in the church.[29] The significance is that these two most gifted

leaders could be called out precisely because the church was being led by a

plurality of interdependent and diversely gifted men. This interdependency in

leadership fueled the mission of the church.

This Antiochan philosophy also traveled with Saul and Barnabas as they

were sent out on mission and established leadership in the various churches:

> After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God." When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. (Acts 14:21-23, NASB)

In each city, Saul and Barnabas had the unique mission of selecting a plurality of

leaders for each church. These leaders would function much like city elders

since there was only one church in the city. This approach would also have been

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[29] F.F. Bruce, 246.

consistent with what was going on in the mother church at Jerusalem as well, since James, a non-apostle, was one of the lead elders there and possibly only two apostles even remained in Jerusalem at that time.[30]

Even upon the return of Saul and Barnabas from their first missionary journey, they were received back into the church at Antioch as leaders among other leaders. Acts 15:35 states, "But Paul and Barnabas stayed in Antioch, teaching and preaching with many others also, the word of the Lord." (NASB) This model of interdependent leadership at Antioch fostered health, and gave all of the leaders in that community of faith the opportunity to exercise their Spirit-endowed giftings. It seems logical to conclude that when interdependent leadership exists, there is a broader context for spiritual gifts to be utilized, and, thus, the mission can be facilitated more adeptly.

Characteristic #3 – Partnership with the Greater Body of Christ

The church at Antioch recognized that it was a part of a greater contingent of followers of Jesus. Though this city was the first place that followers of The Way were known as Christians (Acts 11:26), the church at Antioch realized it was a part of a greater whole. They were one people, Christians, united with all of the other fledgling churches that were blossoming throughout the known world. Since the mindset of this church was such, it was natural and normal to share a concern for other churches:

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[30] Jack Dennison, *City Reaching* (Pasadena, CA: William Carey Library, 1999), 51-52.

> Now at this time some prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. And this they did, sending it in charge of Barnabas and Saul to the elders. (Acts 11:27-30, NASB)

This act of generosity and partnership was deeply significant. Not only did it demonstrate the oneness of the greater contingent of Christians, but also it also radically crossed ethnic boundaries as the mostly Gentile-Christian church in Antioch helped the totally Jewish-Christian church of Jerusalem.[31] The health of the overall church, not just the local church at Antioch, was imperative to the mission of heralding and demonstrating the salvation of God in Jesus Christ. This was a concept that Antioch grasped because they generously released resources and people (such as Barnabas and Saul) for the blessing of the greater body of believers and the facilitation of the greater mission of God.

The reality of partnership with the greater Body of Christ can also be observed in the manner in which the church of Antioch dealt with conflict. Some men from Judea had come to Antioch and were teaching salvation in a manner inconsistent with the apostles' teaching. The church then decided to send Paul and Barnabas to Jerusalem to discuss the matter with the apostles and elders there: "When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them...The apostles and the elders came together to look into this matter." (Acts 15:4,6, NASB)

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[31] F.F. Bruce, 230.

There was a lengthy dialogue between the apostles and the elders and others from the Jerusalem church regarding this issue of salvation. Though two of the most eminent apostles were present (Peter and Paul), and though both spoke to the assembly, the weightiest comments were the authoritative statements of James, the half-brother of Jesus, who was an elder at the church of Jerusalem. These apostles took a secondary position to the Spirit-confirmed judgments of James, and demonstrably modeled the interdependent leadership that the early church shared. This meeting was also imperative for the overall mission because together the leaders affirmed who can experience salvation (Jew and Gentile alike), and how they can experience salvation (through the grace of the Lord Jesus as noted in Acts 15:11).

Characteristic #4 – Spiritual Formation as a Priority

The early spiritual activity of the church at Antioch was news that had reached the ears of others, notably their brothers and sisters in the Jerusalem church. As a result, the Jerusalem church sent Barnabas to Antioch to assist that church in the mission of heralding and demonstrating the salvation God had provided in His Son, Jesus Christ: "Then when he arrived and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord." (Acts 11:23, NASB)

This church obviously listened attentively to the words of Barnabas, because they demonstrated their faithfulness to the Lord in their generosity and

commitment to the mission of God. As is noted earlier, the church was praying,

worshipping, and fasting when the Holy Spirit spoke to the body of believers

there to release Barnabas and Saul for the continuation of the mission. The

mission must be empowered by the Spirit; therefore, all of the believers that are

a part of God's mission must be intimately attentive to the Holy Spirit as they

were in Antioch. The church at Antioch's attentiveness to the Spirit is also what

gave them the discernment to accept the prophetic word of Agabus when he

prophesied a famine in Judea. The church, led by the Spirit, was then compelled

to act in partnership with their brothers and sisters in Jerusalem.

As in the time of the early church, the priority of spiritual formation must

not be divorced from mission in the contemporary context. As Darrell Guder

writes:

> In North America, what might it mean for the church to be such a city on a hill? To be
> salt? To be a light to the world? It means, first of all, that the inner, communal life of
> the church matters for mission. Instead of separating the work of particular
> congregational communities or the church in general into mission and nurture, the total
> life of the 'people sent' makes a difference to its apostolic witness. How Christians
> behave toward one another, the testimony that their relationships make in the public
> square, and the character of their life together as a whole community are integral to their
> apostolic mission.[32]

The Antioch church demonstrates a missiological ecclesiology and serves

as a model for contemporary mission structure. The apostle Paul, a key leader in

the church at Antioch, takes the lessons of Antioch and articulates them even

further in his epistles. Most notably, Paul teaches the Ephesians about these

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[32] Darrell L. Guder, *A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans Publishing, 1998), 128.

characteristics of a missiological ecclesiology, and to that teaching we now turn our attention.

The Missiological Ecclesiology of Paul in Ephesians 4

Paul's letter to the church of Ephesus stands as one of the most referenced portions of Scripture in relation to the nature and function of the church. Within the letter to the Ephesians, the fourth chapter serves as a detailed and significant statement on the unity, nature, health, and behavior of the church. From this chapter, the four characteristics of a missiological ecclesiology being studied herein can be observed.

Characteristic #1 – Geographic Intentionality

The words of Jesus, as noted earlier in Acts 1:8, carried a geographical intent as He told his followers to witness of Him in Jerusalem, Judea, Samaria, and even to the remotest parts of the world. As in Antioch, the witness that had been extended into Ephesus was a fulfillment of that very geographical outline. The apostle Paul had been to Ephesus on both his second and third missionary journeys, and his instruction for this church, as related in the letter to the Ephesians, was likely written while imprisoned in Rome (Paul notes in the beginning of Ephesians Chapters 3 and 4 that he is a "prisoner").

Though the characteristic of geographic intentionality is one that is more implied than any of the other characteristics, it is still very important to a missiological ecclesiology. It is significant that Paul addressed those in Ephesus because Paul had made his way through the known world, led by the Spirit, in a very strategic way. The attention of the apostle was on cities that could influence the regions surrounding them, and it was these cities that he endeavored to research and understand. Jack Dennison agrees:

> In the Acts of the Apostles, we see that though the Lord would often redirect Paul's missionary wanderings, he had a clear strategy based upon reliable information that guided his efforts. Paul went to only those cities where there existed a Jewish enclave as evidenced by the presence of a synagogue. He regularly bypassed those cities that did not have a sizeable Jewish population. Additionally, throughout his missionary career Paul was committed to going to the unreached peoples rather than building upon the work of others. Both of these guiding factors required regularly updated and processed information that Paul used to determine destinations before setting out on his journeys.[33]

The strategic manner in which Jesus outlined the geography of the mission, and the strategic way in which the Holy Spirit guided Paul in his missionary journeys, is very significant to the application of the contemporary church today. The need for a strategy to reach a geography is not just for mission boards and organizations – it is consistent with the nature of the mission of the church and should be treated with high import.

Characteristic #2 – Interdependent Leadership

In this fourth chapter of Ephesians, Paul writes of gifts that Jesus Christ has given to the church: "And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of

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[33] Jack Dennison, 161.

the saints for the work of service, to the building up of the body of Christ."
(Ephesians 4:11-12, NASB)

Often, the common understanding of this passage is focused on offices rather than gifts, but the context suggests that Jesus is talking about gifted people as gifts to the church rather than an establishment of particular offices.[34] These gifted people need to be represented in some form in a church, or church network, because the context implies the necessity of all of them for the full maturity of the saints and the building up of the body of Christ. It is relevant, and instructive, that Paul does not outline the individual nature of these gifts; instead, he focuses his attention on the nature of these gifted leaders working together corporately and interdependently to build the body of Christ.[35]

This type of understanding and missiological structure can be seen as an antidote for stifling mission in the common church structure. The traditional, professional paradigm that elevates one senior leader above all else in authority and function will cause an organization or church to be saddled to the strengths and weaknesses of that leader alone. For the task of mission, this is less than ideal, as Robinson and Smith argue:

> For a number of reasons, the church has tended to focus solely on the gifts of pastor and teacher and we have often located these gifts in the office called minister, priest or pastor. To make matters worse, that "office" has often been structured as the dominant leader in hierarchical terms. As Greenleaf observes we then die the death of the strength and weaknesses of the 'man at the top'! That does not mean that the gifted

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[34] Edward F. Murphy, "The Missionary Society as an Apostolic Team," *Missiology: An International Review* Volume IV, no.1 [January 1976]: 106.

[35] Martin Robinson and Dwight Smith, *Invading Secular Space* (Oxford, UK: Monarch Books, 2003), 131.

pastor is not gifted by God, but apart from the other ministry gifts that single contribution is distorted.[36]

Ephesians 4:11-12 clearly outlines the need for interdependency in leadership relationships, both for the building up of the body of Christ and, as a result, the effectiveness of the mission. This passage does not constitute a *de facto* argument that there can be no lead pastor or elder; rather, it reaffirms the reality that Paul had learned in Antioch – interdependent leadership is the healthiest and most viable leadership structure to facilitate mission.

Characteristic #3 – Partnership with the Greater Body of Christ

One of the classic portions of Scripture about the unity of the body of Christ is fixed in the fourth chapter of Ephesians: "There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all." (Ephesians 4:4-6, NASB)

The use of the term "one" on seven occasions, and "all" on four occasions in the context of three short verses is indicative of the weight that Paul places on the need for unity and partnership in the body of Christ. This section of Scripture has the nature of the early Eastern Christian credo as it uses a triadic pattern of words and ideas.[37] This not only reiterates the importance of the

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[36] Ibid., 129.

[37] F.F. Bruce, *The New International Commentary on the New Testament: The Epistles to the Colossians, to Philemon, and to the Ephesians* (Grand Rapids, MI: Eerdmans Publishing, 1984), 335.

ideas presented, but it also affirms the nature of the church as consistent with Trinitarian influence.

The idea of loyalty to fellow Christians was introduced in the first three chapters of Ephesians numerous times, and it is in this passage in Chapter four that it is placed in a deeply theological, and creedal, context. Because there is only "one" body and "one" Spirit, "one" hope, "one" Lord, "one" faith, "one" baptism, and "one" God and Father, then the church, in Paul's logic, should act accordingly. In fact, this language is so strong that it reinforces that Christians are a new nation of sorts, and that they are counter-imperial in their claims to one Lord and one God set against the multiplicity of gods in the Greco-Roman world.[38]

This emphasis on partnership in the greater body of Christ was critical in Ephesus because of the difficulties that the Jews and Gentiles were experiencing in their new communal life in Christ. Paul had already reminded them that the wall of hostility had been destroyed in the cross of Christ (Ephesians 2:14-16), but it would be incredibly vital to the mission of the church that they both believed and acted upon this truth. Anything less than full commitment to the whole body of Christ would hinder the mission in their era, and the same can be applied to the contemporary milieu as well.

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[38] Leon Morris, *Expository Reflections on the letter to the Ephesians* (Grand Rapids, MI: Baker Books, 1994), 119.

Characteristic #4 – Spiritual Formation as a Priority

The opening verses of the fourth chapter of Ephesians magnify Paul's desire to see the believers in Ephesus live as deeply spiritual people:

> Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. (Ephesians 4:1-3, NASB)

The idea that the church could effectively engage the mission without the direct influence of the Holy Spirit shaping the lives of the believers is one foreign to Paul. Here, Paul uses the metaphor of "walking" to denote the steady progress that a believer should be making as the believer's life is continually yielded in obedience to the Holy Spirit.[39] The substance of that progress would be a life that is demonstrative of the fruit of the Spirit as outlined in Galatians 5:22-23, and virtually restated in these verses in Ephesians 4:1-3. For Paul, the church is a spiritual enterprise, and, as such, must be populated by spiritual people.

Spiritual formation must be a priority in the church, then, because the leadership of the Spirit is imperative to the execution of the mission. The church that does not, or cannot, learn to discern the leadership of the Spirit will not be successful in the full engagement of the mission. It will be a church that does not mature or become increasingly effective as a herald and demonstrator of the salvation that God has initiated in Jesus Christ. As Paul wrote,

> As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who

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[39] Ibid., 112.

is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (Ephesians 4:14-16, NASB)

The metaphor of the "head" and the "body" in this passage shows the necessity for the believer to be intimately connected to Jesus (the "head") so that the believer may develop into the fullness of maturity. The idea is that the body of Christ may actually grow to be properly proportioned in relation to the Head. This will only occur as the body is nourished by what the Head provides and supplies to each adjoining part of the body.[40] In ways both metaphorical and practical, Paul demonstrates the need for the spiritual formation of the church corporate to be a priority. This priority is one that fuels the power and wisdom to engage with God in His mission of the redemption of the world.

Chapter Summary

The Biblical and theological framework of this project sweeps through the entirety of Scripture because it begins with the mission of God before human history, and continues into the contemporary context as God has set apart the church to join Him in His mission. The mission of the church is derived from the mission of the Trinitarian God – to herald and demonstrate the salvation that God has initiated in His Son, Jesus Christ, as empowered by His Spirit. This mission, then, should shape the vision of the church as it seeks to structurally align itself in a way that will facilitate the ability to engage in this mission. The implementation of this mission in a local church context, based upon the

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[40] F.F. Bruce, 352.

previously discussed and demonstrated characteristics of a missiological

ecclesiology, is the substance of this project.

CHAPTER 3

Literature Review

The development of an intentionally missiological ecclesiology is a topic that is covered in some degree by available literature, but it is not often specifically called a "missiological ecclesiology." This writer has chosen this term to describe a church that is structured for, or tethered to, mission (as defined in Chapter 2 of this project). The available literature does, however, address the core of what an intentionally missiological ecclesiology consists of, as well as providing a basis for the characteristics that this writer has chosen to research and implement. In the following pages, this writer first interfaces with the available literature by noting some general observations and insights about the subject of a missiological ecclesiology, and then reviews and analyzes the literature relating to the four major characteristics proposed for an intentionally missiological ecclesiology. To conclude the chapter, attention is given to two anecdotal examples where these characteristics are being implemented in a demonstrable fashion.

General Observations of an Intentionally Missiological Ecclesiology

The contemporary church is faced with significant issues in how to define and structure itself. As is referenced in the opening chapter, the churches of North America are experiencing declining numbers and influence. It is this

writer's hypothesis that part of that occurrence is the result of mission being divorced from ecclesiology. When the structures of church are dictated by the culture or by tradition and history, then there exists a dangerous potential to lose the mission of the church. Pagitt and Jones observe how the church saw a massive reinvention of itself in the twentieth century, with the most easily observable characteristic of that reinvention being the shift to a market-driven, megachurch style of ecclesiology.[41] They also note that this shift has been ineffective because as North American churches have embraced a model of corporate development, the population has become increasingly less interested in the "product".[42]

Though there has been a failure in the culture-influenced corporate model, that does not negate the need for structure of some kind in the church. The issue is where the structure is pointed. Barnard offers, based on Catholic dogma, that mission requires organization, but she does not offer any practical suggestions as to what that structure or organization should look like.[43] Our structures, or ecclesiology, have been influenced by something, but what? To that question, the literature on missiological ecclesiology has a common answer – history.

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[41] Doug Pagitt and Tony Jones, *An Emergent Manifesto of Hope* (Grand Rapids, MI: Baker Books, 2007), 161.

[42] Ibid.

[43] Edith Bernard, "Leaders and Workers in the Missionary Apostolate," *International Review of Mission* 90, no. 358 [July 2001]: 268.

Driver refers to the historical influence on modern ecclesiology as the "Constantinian legacy."[44] Just as the vision of the mission of the people of God had faded during the Jewish monarchy, so too did that vision fade during the reign of Constantine. The church moved from being a contrast-society of God, to an institutional organization whose authority was tied up in episcopacy, creed, and canon.[45] Although Constantinianism's demise is generally recognized, the ecclesiological and missiological aspects of its heritage can still be seen in modern ecclesiology that is more institution than mission.[46]

There is agreement about this influence with Robinson and Wall as well. They suggest that this Christendom, or Constantinian, influence has led to the domestication of missions as a simple addition to a church budget instead of being the direct focus of everything the church exists to be and do.[47] Phillips also sees a connection to the historic influence of Constantinianism in our modern missional understanding. He observes that some of the fundamental formula of the Nicene Creed, particularly the portion related to the "one, holy, catholic, and apostolic church," may have taken on a different context with the rise of Constantinian influence.[48] Instead of "apostolic" meaning "missional", the term was used to denote apostolic succession of the institutional leader.[49]

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[44] John Driver, *Images of the Church in Mission* (Scottdale, PA: Herald Press, 1997), 36.
[45] Ibid., 37.
[46] Ibid., 43.
[47] Anthony B. Robinson and Robert W. Wall, *Called to be Church* (Grand Rapids, MI: Eerdmans Publishing, 2006), 44.
[48] Richard D. Phillips and others, *The Church* (Phillipsburg, N.J.: P&R Publishing, 2004), 26.
[49] Ibid.

With the agreement of the historical influence of Constantinianism on modern ecclesiology comes another arena of agreement – the church in ecclesiological and missional transition. Van Engen chronicles the multi-faceted effects of missional influence on modern ecclesiology and suggests that they have been stimulating forces to prod a new era of churches to contemplate the role and structure of the church on mission.[50] Guder and Mead also agree that the church is in a new, emerging paradigm that may still have not fully developed as it relates to missiological ecclesiology.

Of these new paradigms, Mead suggests that the present paradigm is emerging, and that there have been two previous paradigms for the church to understand its mission and structure – the Apostolic paradigm and the Christendom paradigm.[51] As the names might suggest, the Apostolic paradigm was very missional and organic in its purpose and structure, and the Christendom paradigm, influenced by Constantinianism, was focused much more on the institution of church.[52] This categorization of paradigms gives help in understanding how the church has viewed itself over its history, but Guder actually takes these paradigms to the next practical level by noting how these influences have affected structure and leadership.

Though Guder gives the paradigms of Mead alternate names, the ideas of both are very similar. Where Guder enhances Mead's work is through the

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[50] Charles Van Engen, *God's Missionary People* (Grand Rapids, MI: Baker Book House, 1991), 38-40.

[51] Loren Mead, *The Once and Future Church* (The Alban Institute, 1991), 8-29.

[52] Ibid.

observation of how these paradigms have affected leadership and structure in the church. Guder suggests that the church has known three major leadership shifts: apostles to priests in the Christendom era, priests to pedagogues in the Reformation era, and pedagogues to professionals in the Modern era.[53] He agrees with Mead that the new era is presently emerging, but suggests that unless the church comes back to its beginning and recovers an apostolic mindset, then the church will continue to drift in her missional focus.[54]

Hirsch, in some more recent literature, gives fuller explanation as to the need for missional structure. Agreeing with Guder and Mead on the emerging paradigm and the need for missiological structure, Hirsch provides a formula for churches to embrace – Christology determines missiology, and missiology determines ecclesiology.[55] This is not prescriptive because it does not determine what a missiological ecclesiology must look like exactly. It is, however, both descriptive and theological, and provides an important compass point for the direction of a missiological ecclesiology. This philosophical underpinning, that church must follow mission, is one that has influenced this writer and is consistent with the framework of this project.[56]

With the overview of the role and history of a missiological ecclesiology in available literature as a backdrop, the writer now interfaces with the available

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[53] Darrell L. Guder, *Missional Church* (Grand Rapids, MI: Eerdmans Publishing, 1998), 190-195.
[54] Ibid., 199-200.
[55] Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2006), 142.
[56] Ibid., 143.

literature relating to the proposed characteristics of an intentionally missiological ecclesiology as well.

Geographic Intentionality

The idea that there must be a geographic intention in mission is implied in the concept itself. If mission is present in a local church, then, by default, that church will have an impact on its geographic community. Roberts sees this as a Biblical mandate from Acts 1:8, but does not feel that the geographic intent of mission must be chronological from Jerusalem, to Judea, then Samaria, and ultimately the ends of the earth. Instead, this mandate is to be carried out in a transient culture simultaneously in all of those geographical areas.[57] He also points out that the geographic arena of a church has a variety of demographic and sociographic make-ups, and, as a result, the church is responsible to care for every race, generation, caste, tribe, and culture represented in that geography.[58]

Dennison would basically agree with Roberts, but he would more specifically point the strategy for geographical intent in mission to cities. Appealing to a Biblical framework of one church in one city, Dennison notes that our missional strategies need to be concentrated in the urban city centers since nearly 90% of the population of the United States lives in cities.[59] While this may not be the only geographic strategy, reaching the cities certainly seems to be an approach that has both logical and Biblical support.

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[57] Bob Roberts, *Transformation* (Grand Rapids, MI: Zondervan, 2006), 132.

[58] Ibid., 150.

[59] Jack Dennison, *City Reaching* (Pasadena, CA: William Carey Library, 1999), 13-14.

With more of a philosophical slant than the practical offerings of Roberts

and Dennison, Mead writes of the polarities of Christendom and the Apostolic

age as evidenced in "parish" versus "congregation."[60] The parish concentrated

strictly on geography and was influenced by the institutional, Constantinian style

of ecclesiology, while the congregation was the primary identifier for the early,

missional church age.[61] Mead suggests that these polarities need to be held in

constant tension in the church paradigm that is presently emerging because it

will give the church the greatest sense of missional direction as it concentrates

on a geography composed of people.[62]

Guder echoes the thoughts of Mead by noting that the predominant model

that has been embraced by North America is the geographical parish, but he

adds that this model is becoming extinct in a consumer-based, volunteeristic

culture such as the United States.[63] As well, Guder writes that the church of the

modern age must expect multiple structural forms as it becomes a missional

community in its geography.[64] Because this work is more reflective and

philosophical, Guder does not provide any specific, concrete examples of how

multiple structural forms of the church will be embraced and implemented in a

specific geography.

Where Guder leaves off, Robinson and Smith continue. They coin a term

called "circle accountability" where a church draws a literal geographic circle

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[60] Loren Mead, 44.
[61] Ibid.
[62] Ibid., 45-46.
[63] Darrell L. Guder, 234-236.
[64] Ibid., 236-247.

within which they exist.[65] The purpose of this circle is to delineate the sphere of responsibility of the church for its mission, and to engage in whatever evangelistic means necessary to expose the population of that geography to the gospel of Jesus Christ.[66]

With this intention, Gupta and Lingenfelter agree. They propose that a church is needed for every 1,000 people living in that geography, and in their context of India, that would amount to one million churches for the one billion people there.[67] More than any of the authors surveyed about geographic intentionality, Robinson and Smith provide the strongest tether to mission by establishing real, measurable geographies within which to engage in mission. The ramifications of this are notable, because it will cause the church to have to structure toward mission first and, thereby, be creative in the structures it employs for the facilitation of that mission. This methodology of intention is also one that the author implements in his local church context.

Interdependent Leadership

Though there is an overwhelming volume of literature on the topic of leadership, this writer has chosen to focus on the characteristic of interdependent leadership as a proposed means toward implementing an intentionally missiological ecclesiology. Though the case for interdependent

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[65] Martin Robinson and Dwight Smith, *Invading Secular Space* (Oxford, UK: Monarch Books, 2004), 185.
[66] Ibid., 186.
[67] Paul R. Gupta and Sherwood G. Lingenfelter, *Breaking Tradition to Accomplish Vision* (Winona Lake, IN: BMH Books, 2006), 108.

leadership has been made Scripturally and theologically in this work, there exists some evidence that the general business leadership literature is engaging with this concept as well. Jim Collins found, in some of his groundbreaking business research, that the highest level of leader (what he notes as a Level 5 leader) actually moves away from self-aggrandizement and celebrity status, and moves toward humility, teamwork, and shared credit with the employees.[68]

Hock illustrates the symbiotic nature of interdependent leadership by referring to the net effect of a group rising above the level of the individual in a dance troupe, sports team, symphony and theater.[69] He contends that the leader is not who is in control, but the one who does not cause the synergy to dissipate since the net synergy is derived from the relationships and interaction of all involved.[70] This writer would agree, though it would be important to note that a choreographer, coach, conductor, or director would be present in this construct, and that they would provide leadership without disrupting the synergy.

In the genre of Christian research, Rainer undertakes a study of churches in much the same way that Collins studied businesses. Though not as thorough as Collins' research, Rainer does find that churches with autocratic leaders do not rise to his designation of a "breakout" church. On the contrary, of all the breakout churches that were studied and so designated, there were no autocratic

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[68] Jim Collins, *Good to Great* (New York, NY: HarperCollins Publishers, 2001), 20-21.
[69] Dee Hock, "The Art of Chaordic Leadership", *Leader to Leader* (Winter 2000), 20.
[70] Ibid., 21.

leaders in these churches.[71] O'Brien would also agree that collaboration is the most fruitful method of leadership, and that leaders must endeavor to create a "netweave web of shared spiritual gifts" that will place leadership in the hands of missional stewards.[72]

This is an emphasis that has not been at the forefront in the recent past. Chand and Murphey write that the leadership emphasis has changed from the single leader (15+ years ago) to an emphasis on the leadership team (presently), but that the future holds a need for the development of a community of leaders.[73] Though this is a Christian work on leadership, the authors seem to be addressing the subject from a pragmatic vantage point rather than from a Scriptural vantage point. They do, however, arrive at a conclusion that appears to this writer as a Scriptural one.

That very emphasis on pragmatism could be a significant reason that the leadership milieu has become so complicated. Fitch argues for a move away from the pragmatic CEO-pastor model that has been so easily imbibed by a large number of local church communities. He writes that this CEO philosophy is more medieval than anything, and that a necessary corrective would be to develop multiple co-pastors that serve as a college of leadership for each church.[74] His

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[71] Thom Rainer, *Breakout Churches* (Grand Rapids, MI: Zondervan, 2005), 51.

[72] William R. O'Brien, "The Power of Collaboration", *Missiology: An International Review* (January 2005), 14.

[73] Samuel R. Chand and Cecil Murphey, *Futuring* (Grand Rapids, MI: Baker Books, 2002), 17.

[74] David E. Fitch, *The Great Giveaway* (Grand Rapids, MI: Baker Books, 2005), 93.

response, though reactionary, is one that has Biblical grounds, and it gives rise to some literature that is framed from specific Biblical passages.

A common Biblical passage emerges in relation to interdependent leadership in the writings of Murphy, Robinson and Smith, and Hirsch. Each of these writers deals with the gifts of Jesus to His Church in Ephesians 4 – specifically the functions of apostle, prophet, evangelist, pastor, and teacher. Murphy, writing from the context of a missionary, argues for "apostolic teams" that function together for the purpose of mission.[75] These teams would also need to give attention to the idea that the five-fold functions of leadership, noted in Ephesians 4, would need to be active for this model to be effective.

With more focus on the local church, Robinson and Smith write that the presence of all five functions mentioned in Ephesians 4 are needed in a leadership context for the body to be fully equipped.[76] They also point out that the individual manner in which these functions are carried out is not emphasized, because the thrust is on the corporate impact of these functions rather than on their individual application.[77] The implication here is that if the church is not fully equipped, then it will not be able to engage the mission of demonstrating and heralding the salvation of God in Jesus Christ as effectively or powerfully.

This theme is consistent with the work of Hirsch as well. He advocates and defines the use of the gifts of apostle, prophet, evangelist, pastor, and

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[75] Edward Murphy, "The Missionary Society as an Apostolic Team", *Missiology: An International Review* Volume IV, no.1 [January 1976], 104.
[76] Martin Robinson and Dwight Smith, 128.
[77] Ibid., 131.

teacher.[78] He even takes the concept of interdependency to apply not only to the leadership matrix, but argues that the entire body of Christ is equipped with these gifts and that the leadership matrix must be the specific call within the generic call.[79] These roles working interdependently in a leadership matrix are what Hirsch terms as "apostolic genius", and he notes that the organic images of Ephesians 4 (body, ligaments, etc.) give added stress to an interdependent leadership style that is strengthened and enhanced by the contribution of all the others.[80] While this writer agrees with his assessment of the Ephesians 4 functions in an interdependent leadership matrix, his idea that they are for the entire body is more difficult to embrace because it appears that these leading functions are equipping others of different, and varied, giftedness.

The significant agreement on this subject of interdependent leadership comes from numerous angles. The pragmatists, both Christian and non, argue for a compilation of leaders being more effective than an autocrat. Interestingly, those making their case from Scripture arrive at many common passages and make some similar conclusions. While both are different ways of arriving at the same conclusion, the fact that similar conclusions were reached only strengthens this writer's proposition that interdependent leadership is a necessary fixture in an intentionally missiological ecclesiology.

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[78] Alan Hirsch, 170. The chart contained in this work on the roles of apostle, prophet, evangelist, pastor, and teacher is one of the more thorough and accessible definitions of these functions and how they are to work interdependently in the leadership functions of a local church.

[79] Ibid., 171.

[80] Ibid., 172.

Partnership in the Greater Body of Christ

One of the propositions of this project is that a church must act outside of itself, in ventures of partnership with other churches, if it is to accomplish the mission of demonstrating and heralding the salvation of God in Jesus Christ in a specific geography. To reach everyone in a particular geography of any substantial size will require more than just one local church's participation. Churches that have mission at its heart are churches that look favorably at a cooperative, kingdom mindset within the greater body of Christ.

This idea is clear in the writing and research of Milfred Minatrea. He finds that missional churches view other churches in the region not as competitors but members of the same team, that they hold a high view of the corporate body of Christ, and are often at the forefront of city movements.[81] Gibbs concurs as he writes about his observance of the new apostolic networks that have begun to be developed in the missional church.[82] Where Gibbs stops short, however, is explaining how these networks work together for the cause of mission within a specific geography. The implication is that of shared learning more than that of shared ministry and mission within a specific geography.

Sider, along with his co-authors, advocates the paradigm of partnership as they present anecdotal evidence of this paradigm. They note denominational

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[81] Milfred Minatrea, *Shaped by God's Heart* (San Francisco, CA: Jossey-Bass Publishers, 2004), 135.

[82] Eddie Gibbs, *Church Next* (Downer's Grove, IL: InterVarsity Press, 2000), 74-75.

partnerships, business partnerships, public school partnerships, community

coalitions, ministry coalitions, church coalitions, and clergy coalitions.[83] These

examples are convincing and effective, and provide a significant understanding

of how to partner in the greater body of Christ. Additional literature provides

other anecdotal examples of churches that are adopting a "shared parish"

mentality that desire to build the kingdom cooperatively with other congregations

in a specific geography.[84] Both of these sources of anecdotal examples

demonstrate an agreement with the mission to both demonstrate and herald the

message of salvation in Christ, though they are admittedly favorable toward the

demonstration instead of proclamation side.

One potential hazard to partnerships in the greater body of Christ may be

found in a new paradigm of church replication – the multi-site movement. The

multi-site movement holds out a formula for the translation of a church's unique

DNA to another church in an alternate location.[85] There is certainly everything

right about church planting and multiplication; however, if the focus becomes

solely on the unique DNA of an individual church instead of a simultaneous

emphasis on the shared DNA of the greater body of Christ, then the multi-site

movement is no more than brand replication. This writer believes that a mindset

not centered on the greater body of Christ will be to the detriment of the

common mission. The multi-site paradigm does not necessitate a hazard to that

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[83] Ronald Sider and others, *Churches That Make a Difference* (Grand Rapids, MI: Baker Books, 2002), 235-239.

[84] Eric Reed, "New Ownership", *Leadership* (Winter 2007), 19-22.

[85] Geoff Surratt and others, *The Multi-Site Church Revolution* (Grand Rapids, MI: Zondervan, 2006), 125-132.

mission, but the underlying philosophy could give rise to a mindset counterproductive for cooperation in the greater body of Christ.

Guder, departing from a brand replication paradigm, sees the vision for a missional ecclesiology as one that favors "missional unity in diversity."[86] He explains this as the church's willingness to renounce power games and to instead favor new and creative forms of collegiality and consensus formation.[87] There is no prescription for what these new forms of partnership and collegiality look like – they must simply take on the incarnation of the greater mission to demonstrate and herald the gospel of Christ in a specific geography. This will foster a "community of communities" where the reality of Ephesians 4:4-6 becomes the centerpiece of corporate identification, and through which the community incarnates the mission.[88]

Spiritual Formation as a Priority

To veritably incarnate the mission, there must be a genuine sense of spiritual vitality and formation within a local community of faith. This writer operates on the assumption that since the church is a spiritual entity, spiritually vital people must populate it for it to be most effective in executing the mission. In the surveyed literature, there is general agreement philosophically, and theologically, that spiritual formation is necessary to posture the believer toward a missional mindset.

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[86] Darrell Guder, 268.
[87] Ibid., 268.
[88] Ibid., 248.

In multiple books, Dallas Willard contends for the role of spiritual development in the life of the believer as paramount in priority. He contends that spiritual disciplines (activities such as prayer, Bible reading and meditation, fasting, etc.) are the pathway that allow the believer to have a kingdom of God focus, and thus to be in lockstep with the mission of God.[89] Willard also capitalizes on the ideas of leadership presented in Ephesians 4 (apostle, prophet, evangelist, pastor, and teacher) as a means for the spiritual maturing and equipping of the body of believers for spiritual formation.[90] This would connect the previously mentioned ideas of Murphy, Robinson and Smith, and Hirsch regarding the interdependency of these gifts, with that of spiritual formation towards mission. Ultimately, Willard also links spiritual formation and mission by noting that the God prescribed plan of spiritual formation is based in the great commission of Matthew 28:18-20, and this involves making apprentices of Jesus, immersing the apprentices in the Trinitarian presence, and transforming disciples inwardly.[91]

These philosophical, and theological, approaches are sound and generally agreed upon in the broader literature. But what of the ability to research a qualitative factor like spiritual formation in a missiological ecclesiology? This proves to be more complex, though there have been some strides toward that very end. Minatrea writes that missional communities, based on his research,

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[89] Dallas Willard, *The Divine Conspiracy* (New York, NY: HarperCollins, 1998), 353.
[90] Dallas Willard, *Renovation of the Heart* (Colorado Springs, CO: NavPress, 2002), 233-234.
[91] Ibid., 240.

place an emphasis on classic spiritual disciplines.[92] Though he does provide

some anecdotal examples of churches that he considers missional who are

implementing these disciplines, he does not provide a direct link from spiritual

formation to mission.

Another approach, from Hadaway, aims at connecting church growth and

vitality. In his research, the most important factor in congregational growth is a

rating that the congregation is "spiritually vital and alive," and that this is

perceived to be the core function of the congregation.[93] A more in depth study

of this same variable has been conducted by Willow Creek Church in Barrington,

Illinois. Some of the findings of their research are predictable, such as those

that engage in personal spiritual practices are much more likely to be growing in

their walk with God.[94] The interesting piece of this research, however, is that

engagement in church activities does not correlate to satisfaction with the

church; instead, the higher the level of engagement, the more likely it becomes

that satisfaction with the church will be lukewarm.[95] At the core of the

dissatisfaction among those surveyed is the feeling that the church does not

"keep me on track in my Christian life", and that the church fails to find a

spiritual mentor for them.[96]

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[92] Milfred Minatrea, 58-59.

[93] Kirk Hadaway, "Facts on Growth", *Faith Communities Today 2005 Survey from the Hartford Institute for Religion Research* (2006), 17.

[94] Greg L. Hawkins and Cally Parkinson, *Reveal: Where Are You?* (Barrington, IL: Willow Creek Resources, 2007), 43-48.

[95] Ibid., 51-53.

[96] Ibid., 53.

Whatever one makes out of the research and literature on this topic of spiritual formation, it is clear that the priority of spiritual formation in the life of the church is exceedingly important. If the individuals in a community of faith are not in a spiritually vibrant and challenging environment, connecting relationally to Christ and to others, then they may choose to leave. If they leave, they cannot be mobilized, and if they cannot be mobilized then the church will be hampered in accomplishing the mission. Thus, spiritual formation must be one of the tethers for mission, and the church must structure itself, or align itself, with this priority to be most effective in the mission.

Two Anecdotal Examples

All of the proposed characteristics for an intentionally missiological ecclesiology must be woven into the fabric of a local church structure. Without some sense of implementation, in an intentional way, the church is destined to experience mission drift. This writer has chosen two churches of different denominations as an example of churches that have made an intentional effort toward the implementation of a missiological ecclesiology.

Though these two churches do not have national name recognition, they serve as excellent examples of the principles outlined in this project. Many of the churches that would be easily identifiable to a reader with some knowledge of the church in North America simply do not fit into the noted criteria for an intentionally missiological ecclesiology. While they may exemplify some of the

proposed characteristics, it is important to the writer that a church bears all of the characteristics, working synergistically, to form an intentionally missiological ecclesiology.

While these two churches may not be household names, they are starting to garner attention nationally because of the impact, and uniqueness, of their ministries. This writer has come across the names of one, or both, of these churches in at least two different periodicals (*Outreach* magazine and *Leadership* magazine), and the writer has now developed a relationship with a team member from each of these churches. As a result of that relationship, and the dynamics present in their churches that are consistent with an intentionally missiological ecclesiology, the writer has selected them as anecdotal examples to more fully illustrate these principles in action.

Columbia Crossroads Church, Columbia, South Carolina

Columbia Crossroads Church is a church of about 625 attendees between two campuses, and is associated with the Evangelical Free Church of America.[97] This church has six pastors on the staff team who operate as an interdependent group of leaders, and to date the church has planted 13 churches in the Columbia area and a total of 18 in the southeast (see Appendix 1 for interview questions and full text of responses).

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[97] Jeff Shipman, interview by author, 16 November 2007, Columbia, SC, email transmission.

Columbia Crossroads is structured for the express purpose of facilitating the mission of reaching every man, woman, and child in their specific geography. There is no Senior Pastor; instead, they believe that the centrality of the mission acts as the Senior Pastor and it is from that mission that all of the pastors and teams receive their marching orders. They feel strongly that if there is not an interdependent leadership team, there will not be enough disposable leadership income to pursue a lateral vision. They do not want to simply reflect the strengths and weaknesses of one dominant, lead personality.

Geographic intentionality is obviously present in this community of faith as well. They have been a catalyst to mobilize nearly 100 churches in the area to engage in the shared mission of reaching their geography. Based on both hard and soft data of the area, Columbia Crossroads has led out in church planting and in partnering with other churches in the area to accomplish the mission. They are so committed to this task that a number of the church plants they have launched are not even affiliated with their denomination (and are, in fact, of different denominations).

When asked what they believe to be the major characteristics of a missional church, all of the proposed characteristics of this project appeared, in some form, in their answer. They articulated the need to reach a defined geography, and that it would take a partnership with the greater body of Christ to accomplish that mission. As well, they noted the need for shared, or interdependent, leadership that is synergized around a common mission. Finally,

they concluded that the definition and expectation of a disciple must be clear, and that generosity by the church should be a part of their faith life (these statements would be consistent with the characteristic of spiritual formation as a priority).

Summit Church, Estero, Florida

Summit Church is a non-traditional church in Southwest Florida that is affiliated with the Southern Baptist Convention. They gather approximately 1,400 attendees on two different campuses, and have targeted three more campuses to open over the next two years.[98] The leadership is composed of five pastors, and there are two additional staff pastors and nine support staff personnel. As well, Summit Church has planted nine churches nationally and sixteen churches internationally (see Appendix 2 for full text of questions and responses).

The leadership at Summit Church is uniquely structured on an Ephesians 4 model of apostle, prophet, evangelist, pastor, and teacher. Like Columbia Crossroads, Summit claims no Senior Pastor; instead, they choose to staff according to gifting and function in a way that operates interdependently. The shepherd on the staff team grows the people, the apostle grows the vision and mobilizes the people, the prophet/teacher grows the Word in the people, and the administrator grows the organization.

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[98] Todd Milby, interview by author, 16 November 2007, Estero, FL, email transmission.

Summit also participates broadly in the greater body of Christ. To date, they have mobilized 14 churches in their region to come under the banner of "Mission Southwest Florida" for the express purpose of reaching the 1.2 million people in their geography. These churches have been sub-divided into five distinct geographic regions to work together for that particular region, and to jointly meet together to celebrate and pray for one another in this mission.

All of the characteristics of an intentionally missiological ecclesiology that have been proposed in this project can be seen, in some form, at Summit Church. They clearly work from a defined geography and are specifically intentional in reaching out to that geography and its sub-divided regions. They demonstrate a highly interdependent leadership team that fulfills the missional vision of the church by structuring according to giftedness and function in leadership. Further, there is a distinct and measurable partnership in the greater body of Christ that is yielding increased cooperation and unity in their region, and they have a commitment to the spiritual formation of their people by holding them to clearly articulated thresholds of spiritual development.

Chapter Summary

A survey of the chosen literature, combined with the two anecdotal examples aforementioned, provide a significant argument for the value of the four proposed characteristics of an intentionally missiological ecclesiology. As well, there is a strong degree of internal agreement within much of the literature

regarding these characteristics, though all of the characteristics are rarely seen in

the literature simultaneously. This writer has chosen to collate these

characteristics and tether them to an intentionally missiological ecclesiology, and

it is to the implementation design of these characteristics that this project now

turns.

CHAPTER 4

Project Design

The implementation phase of this project is covered in the next two chapters. The goal of the project design is to alter the present structure of The Chapel at CrossPoint in Getzville, New York in the necessary manner so that the structure is consistent with the four proposed characteristics of an intentionally missiological ecclesiology. To accomplish this, the project design focuses on multiple forms of research and implementation within each specific characteristic of an intentionally missiological ecclesiology. Though most of the research and implementation occurs between August 2007 and January 2008, there are some portions of the project design that began as early as March 2007.

Geographic Intentionality

This phase of the project design is heavy on data acquisition in our region. Understanding the variables in The Chapel at CrossPoint's immediate geography is the foundation upon which strategies are formulated to engage in the mission.

The initial point of this phase must be the establishment of a circle of accountability. A circle of accountability is the geographic region within which The Chapel at CrossPoint exists, and the region that The Chapel at CrossPoint will take responsibility for in relation to the mission of demonstrating and

heralding the gospel to the entire population within the circle. This region must be defined first in terms of its scope or size, and then in terms of its population.

Once the size and scope of this geographic circle is delineated, then there can be the initiation of proper research within that circle. Using the latest census and other governmental data, information is gathered to determine the demographic, sociographic, and economic condition of the population within the circle of accountability. This serves to inform future decisions related to strategic outreaches, church planting, and joint partnerships in the community.

The population data cannot, however, be viewed in isolation or in vague generalities. This data must be combined with other gathered information as to where the population resides. For example, it is important to understand how many hospitals, nursing homes, public and private schools, universities, and other special care facilities are present within the circle. This, too, is information that will inform and shape strategic decision-making as to how to expose all of these arenas to the gospel on repeated occasions.

Corresponding to this data, it is important to identify and gather information on all of the evangelical churches in the circle as well. Task teams that are recruited through the existing small group system of the church have gathered this information. This serves the purposes of building relationships with the evangelical churches in our region, enlightening our church to the potential partnerships available with other churches, and keeping the mission at the forefront of the congregation's collective mind.

After completion of data collection within the circle of accountability, it is important to be able to replicate a template of the work. As a result, the team at The Chapel at CrossPoint is working toward the development of a reproducible template that can be given to churches in other regions as they engage the mission in their geography as well.

Interdependent Leadership

This phase of the project design is developed around two primary assessment instruments. The first instrument is in the basic pattern of a 360-degree feedback assessment, and is concentrated upon the senior leadership team at The Chapel at CrossPoint. The purpose of this instrument is to assist the entire team in assessing what leadership function they most exhibit based on the five-fold leadership functions of Ephesians 4.

This is executed by each member of the team assessing every other member of the team through choosing the top two leadership functions that they believe the other team member exhibits. This data is then compiled, shared with the entire leadership team, and then the team dialogues about their perceptions of the data. This instrument not only leads to potential self-discovery for the leadership team members, but it also highlights whether The Chapel at CrossPoint has all five functions represented in the leadership team. This is an important discovery since it is this writer's belief that all five functions of

leadership in Ephesians 4 be present in an intentionally missiological ecclesiology.

The second primary instrument is a Time 1/Time 2 (or pre/post) survey that attempts to discover the leadership team's perspective of interdependency at the outset of the project, and then measure the perceived interdependency of the team at its conclusion (see Appendix 3). The goal of this portion of the project is to increase the perceived interdependency of the team over a selected period of time through the implementation of specific actions that reinforce this value.

This tool is arranged in a Likert scale format and is answered anonymously. Each survey taken has a number in the top right corner of the survey document. Upon completion of the survey, the team member is asked to either tear-off the number to keep in a safe place, or write down the number and keep in a safe place. Then, at the conclusion of the project when the team member takes the survey for the second time, they are asked to write or attach their previous number to the survey. This allows the data to be compared specifically from Time 1 to Time 2, and to determine if there is any positive movement in the direction of perceived interdependency on an individual, and corporate, basis.

To generate positive movement toward interdependent leadership between the Time 1/Time 2 survey instruments, it is imperative to create basic structures and actions conducive to shared leadership. The formulation of some

of these structures is based upon the findings related to each team member's function in accordance with Ephesians 4. As a result, the structures and actions must equally value the various leadership functions present in our leadership team.

To begin, the leadership team is broken down into two task teams. After the entire team meets together on Monday mornings for prayer and Bible study, each task team meets bi-weekly for a specific purpose. The first team is composed of those with the "pastor" and "teacher" functions, and they meet together to discuss and implement specific actions consistent with overall church health. They determine what actions and discussions need to take place, and are responsible for implementation of these things in the greater body of believers.

The second of the task teams are those who fall into the primary functions of "apostle", "prophet", and "evangelist." This team deals with those strategies and actions that relate to the future of the ministry of The Chapel at CrossPoint from both an internal and external perspective. This team helps chart the course of leadership direction and mobilize people toward action, while the other team works to ensure that the people making the journey are becoming more spiritually formed in the process.

The goal of these task teams is not only to benefit the overall church with their unique leadership function, but also to raise their perception of their own leadership responsibility and domain. It is this writer's hope that as a result of

these task teams, the church will benefit and the leadership team, as well as the body of believers, will be more empowered to operate in their function and giftedness.

Other structures must be adjusted, or implemented, to reinforce the value of interdependent leadership as well. Accordingly, during the time between the pre-survey and post-survey, the following actions are implemented (or, in some cases, adjusted from the present structure):

a. Utilizing those on the leadership team whose function would be consistent with communication, the writer (who is also the Senior Pastor) has assembled a teaching team from the existing leaders so that over the time period from July 2007 to December 2007, the writer only speaks 75% of the time on Sundays.

b. Multiple leaders are involved in worship gatherings to reinforce to them, and to the body, the nature of interdependent leadership. Baptisms, worship, teaching, announcements, baby dedications, and Communion are all performed by a wide variety of the leadership team.

c. Each team member takes responsibility to lead our operational staff meetings on Tuesdays. They create an agenda, facilitate the discussion, and detail actionable items at the conclusion of the meeting.

d.   Though very simple, and possibly minute, the weekly worship

bulletin is amended. Where the previous bulletin listed the

name of the Senior Pastor in larger type and at the top of the

list, future bulletins are amended to reflect a title change

(Senior Pastor will become Lead Pastor) as well as being in

alphabetical order (with same font size for everyone).

These alterations to the structure of the leadership at The Chapel at

CrossPoint are targeted to create a higher degree of interdependency among the

leadership team. This is important to an intentionally missiological ecclesiology,

in this writer's view, because if a team is consistently relegated to only the

strengths and weaknesses of one leader, then there will not be proper maturity

in the body of believers as well as a limitation on the church's ability to fully

engage the mission of heralding and demonstrating the salvation of God in Jesus

Christ.

Partnership in the Greater Body of Christ

The third phase of the project design is primarily positioned around a

survey issued to approximately 25 local churches within a five-mile radius of The

Chapel at CrossPoint. This survey is targeted to gain an understanding of the

perception of The Chapel at CrossPoint by the local churches in our immediate

geography (see Appendix 4).

Because this survey requires written responses, the mode chosen to assess the data is a content analysis. In the social sciences, this is a method of analysis that gathers the major themes that emerge from a written text or response. The process that this writer employs is more of an open analysis as opposed to a prescriptive one. This enables the focus to be on dominant themes and subjects of the written responses as compared to one another. To ensure a reliable analysis, this writer has asked another person to independently analyze the data so that the two analyses can be compared for reliability as to the dominant themes of the written responses.

Understanding the responses will inform some future processes as to how The Chapel at CrossPoint might partner with churches in our existing community. As well, this data may provide insights into the hindrances related to partnerships and inform The Chapel at CrossPoint as to how to avoid these pitfalls. For the project duration, the goal is to develop actionable items, informed by the data, which will lead The Chapel at CrossPoint into deeper relationships and/or partnerships within our immediate geography through the following:

    a.   The creation of a monthly environment for churches and pastors in our area to come together for coaching, prayer, encouragement, and strategic planning for the mission in our geography. This environment does not presently exist in our immediate geography.

b.   The development of a formalized partnership with churches in

the area for the purpose of cooperative mission and resourcing.

c.   The reorganization of our leadership team to reflect the value of

external partnerships instead of sole concentration on internal

programming and ministry.

d.   The engagement of the greater body at The Chapel at

CrossPoint, through our small group system, with other

churches and organizations within our community for the

purpose of the mission.

Ultimately, these efforts are for the purpose of instilling the value of

external mission into the fabric of The Chapel at CrossPoint's members and

leadership team. This characteristic is extremely important to an intentionally

missiological ecclesiology because it recognizes that the mission is for the whole

of the body of Christ and not just relegated to one local church.

Spiritual Formation as a Priority

In the final phase of the project design, the writer attempts to analyze the

perceptions of the body of believers at The Chapel at CrossPoint regarding their

spiritual formation and maturity. The research instrument used in this phase is a

Time 1/Time 2 survey (also called a pre/post survey). This survey is structured

as a basic Likert scale for each of the questions. There are three qualifying

questions at the beginning to act as a filter, or lens, to view the data in a variety of ways (see Appendix 5).

As in phase two of the project design, this survey is taken anonymously as well. The writer attempts to acquire a statistically significant sample pool of 10% of adult attendees on a Sunday morning (which equates to approximately 250 adults). These respondents are assigned a survey with a number on it, and after taking the survey they are instructed to tear-off the number or write the number down. This is for the purpose of the respondent showing their number when they take the Time 2 survey, and then attaching that number to the survey so that it can be correlated to the Time 1 survey of the same respondent.

The initial survey is administered in August 2007, while the Time 2 survey is administered in January 2008. During that six-month period, the following actions are implemented to foster the priority of spiritual formation:

a.   Two specific teaching series were communicated on Sunday mornings, four weeks per series, during that time. The teaching targeted spiritual formation and spiritual disciplines, and attention was given to the practice and explanation of Lectio Divina as a resource for the body in their personal spiritual formation.[99]

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[99] Lectio Divina, Latin for "Holy Reading", is a term that denotes a method for reflective, contemplative communion with Jesus through the pages of Scripture. It can be traced to the early church fathers (though it could be argued even earlier with the Hebrew haggadah style of Scripture reading), and values listening prayer and meditation on the Scripture as the Holy Spirit's words to one in the present.

b.	The writer created two, thirty day devotionals structured around the Lectio Divina method for the entire membership to utilize in their personal spiritual transformation.

c.	The writer initiated a personal website for the purpose of keeping spiritual formation in the forefront of the membership's minds. A weekly blog is written that gives attention to personal spiritual formation, and a suggested bibliography is developed to resource those who would like to progress more in their understanding in various disciplines.

d.	The leadership team models this value by creating a staff structure that is reflective of the priority of spiritual formation through devoting as much leadership meeting time to prayer, Bible study, and holy conversation, as to organizational and budget discussions.

The goal of the implementation of these items is the development of a more positive perception of spiritual formation in the respondents to the survey from Time 1 to Time 2. This characteristic is critical to an intentionally missiological ecclesiology because if the members of the church are not being formed by the Spirit, then they will not be able to clearly hear the voice of the Spirit. It is clear that the empowerment of the Spirit is critical for the execution

of, and burden for, the mission of heralding and demonstrating the salvation of

God in Jesus Christ.

CHAPTER 5

Project Results

The results of the research for this project, conducted in whole or in part over a seven-month time from July 2007 thru January 2008, are both informative and enlightening. The results are based on the four primary areas of study, and are reported and analyzed individually. Summary comments are provided, at the conclusion of the reporting and analysis, for all four areas of study related to the development of an intentionally missiological ecclesiology.

Geographic Intentionality

The initial step in the process of defining a geographic circle of accountability involved engaging the leadership team at The Chapel at CrossPoint in a discussion about the nature of a tangible, measurable geographic area in which our church is located. This discussion led to the decision to delineate a five-mile radius around our church, in the form of a circle, which would constitute our immediate area of missional study and planning. The primary issue for geographic intentionality is not that a circle is drawn; instead, it is that there is a measurable, definable, researchable, and clearly delineated geographic area in which the church will work toward accomplishing the goal of every man, woman, and child within that radius having multiple opportunities to both see and hear the gospel of Jesus Christ. This geographic delineation, or circle of

accountability, now serves as the motivational force for the The Chapel at

CrossPoint's immediate mission (see Appendix 6 for a visual of the circle of

accountability at The Chapel at CrossPoint).

After the circle of accountability was defined and delineated, the

demographic research was undertaken. The results of this research are highly

informative and useful, and provide the working knowledge of the geographic

area so that planning and missional strategy might be more productive and

relevant.

Though a summary of the findings is provided (see Appendix 7 for a

summary of the circle of accountability and the sources of information for the

findings), there are some points to highlight from the information gathered.

Within a five-mile radius of The Chapel at CrossPoint, there are approximately

37,000 homes constituting a total population of 111,000. As well, there are 103

Christian churches within that radius.[100] This information is interesting on

numerous levels. First, knowing the number of churches gives The Chapel at

CrossPoint a better understanding of who may be a potential partner in the

mission within our geography. Also, the knowledge of where those churches are

located helps to inform missional strategy and decision-making regarding our

region. For example, if there is a portion of our geography that is decidedly

unreached, then instead of immediately deciding to plant a church, there can be

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[100] This number is based on non-Catholic, recognizably Protestant churches that could potentially be defined as evangelical in varying degrees of measure. The Chapel at CrossPoint may extend that list to include select Catholic churches in the future, but for the immediate purposes they were not included.

consideration as to whether or not an existing church in that portion of the circle of accountability has the capacity to reach that group of people if they were more resourced.

Another interesting finding, related to the number of Christian churches within The Chapel at CrossPoint's specific geography, is that it helps to enlighten the actual number of "churched" people in the region. While the actual data collection is months away before completion, an initial look at the average size of the congregations in our five-mile radius appears to be slightly under 100 attendees per congregation.[101] If these findings hold true, then it appears that of the 111,000 people that populate the circle of accountability, approximately 10,000 of those attend what we have loosely defined as an evangelical Christian church. This equates to a paltry 9% churched population within our circle of accountability. Were the total population number to include the students at The University of Buffalo, which it does not, then that percentage would likely drop even further.

This information is crucial to the mission of the The Chapel at CrossPoint because it informs the strategies and plans that are necessary to give every man, woman, and child within the circle of accountability repeated opportunities to both hear and see the gospel of Jesus Christ. As well, it is important information to share among the greater body of Christ, so that we may work together to reduce the lostness of our geographic region.

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[101] Though this specific piece of research is not within the purview of this project, and will be a future study project for The Chapel at CrossPoint, it is relevant to the mission in that it points out the high numbers of the population that are unchurched.

Interdependent Leadership

The parameters of this arena of research were restricted to the Senior Leadership team at The Chapel at CrossPoint. The Senior Leadership team is made up of 11 individuals that have direct oversight in the various fields of ministry through The Chapel at CrossPoint. The importance of this facet of the research is the belief that to maintain a missiological ecclesiology, there must be interdependent leaders who function in the context of their giftedness for the full equipping of the body towards the mission. One leader cannot, and should not, fulfill all of the functions listed in Ephesians 4 that are needed to equip the body for service in the kingdom mission, thus the need for interdependent leaders who recognize and affirm the functions of the other leaders.

To begin our leadership's understanding of this process, the writer created a 360-degree feedback tool that is designed to help each leader gain an understanding of their most noticeable function. Using the insights of Dwight Smith and Alan Hirsch to define the roles of apostle, prophet, evangelist, pastor, and teacher, each of our leaders selected what they felt were the first and second most obvious areas of leadership function of all of the other leaders. The compilation of these results can be referenced in Appendix 8.

The insights gained from this 360-degree feedback tool were at least three-fold. First, each leader was able to gain an understanding of the perceptions of the other leaders on the team as it related to their personal

leadership function. Armed with this information, each leader was then able to

compare their own perception of himself/herself with that of the general

perception of the community of leaders. Secondly, each leader was able to view

the overall outcomes of the entire team, so it helped to solidify the nature of the

leadership functions for everyone. Finally, it allowed our entire leadership team

to evaluate whether or not all five of the Ephesians 4 functions were present in

our leadership milieu, and to discuss what we would do were any of them

lacking. This was a highly productive and well-received beginning toward

gaining an understanding of interdependent leadership.

The next phase of this research was a survey to determine the perceived

interdependency of the Senior leadership team at The Chapel at CrossPoint. This

survey was set up in a Time 1/Time 2 format, with Time 1 being administered in

August 2007 and Time 2 administered in January 2008. Before analyzing the

data from this survey, it is important to note the various personal and

organizational strategies that were implemented between the administration of

Time 1 and Time 2 of the survey.

With the understandings gained from the 360-degree feedback survey

relative to leadership function, the leadership team was broken into two "task

teams" to utilize their leadership functions more appropriately. The first team is

made up of those whose primary functions would be that of pastor and teacher.

Those five individuals on our leadership team that fall into that category have

formed what they have termed the "MyLink" team. The purpose of this team is

to develop and implement those things that will enhance the spiritual formation and development of the staff and congregation. As an example, this team executed the primary implementation and analysis of the Church Health Assessment Tool (CHAT), developed by Dr. Stephen Macchia and Leadership Transformations, Inc., as well as communicating those findings to the entire organization. They are also actively engaged in preparing strategies that can be implemented in our congregation that will enhance any areas of weakness that the CHAT survey unearthed.

The remaining group of the leadership team, self-named "eStrategy", is composed of those that serve the primary functions of apostle, prophet, and evangelist. The design of this group is to take a future outlook related to strategy and mission, and to make recommendations and action plans accordingly. This group is engaged in a dialogue of how the church can utilize every means necessary to press the mission of repeatedly exposing every man, woman, and child to the gospel into everyone in the congregation. As a result, they are reviewing all of our communication pieces, both in print and multimedia, to develop a consistent statement of mission that will be easily discernible and motivational to our congregation.

In addition to this organizational adaptation, the writer has created a teaching team to engage in the public communication and vision casting during Sunday gatherings. Part of the essence of interdependent leadership means the willingness to allow other gifted communicators to contribute to the overall vision

and instruction of the church body. Including the writer, there are five members of the leadership team that have taught and will teach in varying degrees. The results of this effort have led to a decrease in the number of Sundays this writer communicates. The Senior Pastor executed nearly 100% of the communication previously, but from July 2007 to December 2007 that percentage changed to 70%. Of the 27 Sundays during that time frame, the Senior Pastor spoke on 19 Sundays while other staff pastors spoke the remaining 8 Sundays. This certainly added credibility to the concept of interdependent leadership.

Some other implementations toward the desired end of interdependent leadership were also initiated. First, the activity of other pastors in the overall worship experience on Sundays has increased. Not only is there shared communication, but there is a distribution of responsibilities with baptism, communion, corporate prayer, announcements, and baby dedications. It is not uncommon to have five different pastors engaging in the events of a Sunday worship gathering now. As well, the various leaders on the Senior team are sharing the responsibility for leading the operational meeting on Monday afternoons. There is a rotation, so that a different leader takes leadership of that meeting on a monthly cycle. Finally, and not as noticeable initially, the Senior Pastor has changed that title to state "Lead Pastor", and has made a change in the printed format that appears to the congregation so as to affirm the interdependent leadership reality (see Appendix 9).

All of the afore-mentioned implementations were put in place between August 2007 and January 2008, for the purpose of fostering a higher perception of interdependent leadership among the Senior staff team of The Chapel at CrossPoint. To analyze whether or not these implementations were effective, the Time 1/Time 2 survey was initiated (refer to Appendix 3). The statistical synopsis of results of this survey can be accessed in Appendix 10. Mr. Ryan Kozey gave assistance to the writer in analyzing the data that the writer obtained (for full Curriculum Vitae of Mr. Kozey, please reference Appendix 11). The type of analysis for this Time 1/Time 2 survey was a Repeated Measure ANOVA (analysis of variance) Design.[102]

The results of this Time 1/Time 2 survey are overwhelmingly affirming of the Senior team's perception of increased interdependency in leadership. Every one of the nine questions asked of the Senior team showed a statistically significant positive gain from Time 1 to Time 2. The significance of this cannot be overestimated. Every person on the Senior team has a higher understanding, and more positive perception, of interdependent leadership. As well, it can be said with certainty that the implementations between Time 1 and Time 2 had a significantly positive effect on the Senior team's overall perception and acceptance of interdependent leadership.

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[102] Ryan Kozey, interview by author, 25 January 2008, Getzville, NY, face to face meeting.

Partnership in the Greater Body of Christ

The data collection for the circle of accountability of The Chapel at CrossPoint yielded results for 103 Christian churches that may have an evangelical bent. This understanding is critical to the missional posture of The Chapel at CrossPoint because it underscores the necessity to partner with other ministries within a specific geography in order to reach that geography. Armed with that information, the writer made an effort to study the perceptions of a sample of churches within a five-mile radius of The Chapel at CrossPoint. This was done because The Chapel at CrossPoint must understand the attitudes, dispositions, and preconceptions of the neighboring churches in our geography if there are to be valid and effective partnerships created.

A survey was sent to 25 local churches, and 11 of those 25 churches agreed to fill out the survey (reference Appendix 4). The purpose of the survey was to ask specific questions to determine the perceptions of local churches as they relate to The Chapel at CrossPoint, and to assess the willingness or unwillingness of those churches to engage in partnership of some type relative to the mission in our geography. A simple content analysis was used to assess the major themes of the responses (see Appendix 12 for a summary of findings).

The results of the survey were basically positive as it relates to potential partnerships in our geographic region. Most of the respondents had some familiarity with The Chapel at CrossPoint, though it appears that it is only a

surface familiarity. The respondents' knowledge of The Chapel at CrossPoint was more often through an event of some type than through a personal relationship. Though 5 of the 11 noted that they had some personal relational connection to a pastor or staff member of the church, 6 of 11 established their connection with our church through an event. The writer feels that to really establish good partnerships in the region, there will have to be an intentional effort to develop personal relationships with those churches/pastors in our geographic locale.

The perception of The Chapel at CrossPoint in the community is a generally positive one from the vantage point of the respondents. There is also goodwill in relationship to the potential for partnership based on the responses. Only 1 respondent answered "No" when asked if there would be a willingness to partner with The Chapel at CrossPoint, while 2 others answered "Maybe" and the remaining 8 responded affirmatively. In addition, only 2 (with a 3rd as a possibility) noted that The Chapel at CrossPoint has had some negative effect on their own ministry (most notably in people leaving their church to attend The Chapel at CrossPoint).

The content analysis also determined that some themes emerged as to what the churches in the community expect or want from The Chapel at CrossPoint. The concepts of leadership, resourcing, and equipping were all themes that emerged from the respondents in regard to reaching the lost in our community. The leveraging of The Chapel at CrossPoint's influence for missional activity was also a theme that was both stated and implied by the respondents.

Taken on the whole, the receptivity of the churches in our geographic region is positive. They appear open to the possibility of partnerships related to reaching every man, woman, and child with the gospel of Jesus Christ.

With that understanding and information comes the pressing need to act. So, The Chapel at CrossPoint initiated contact with all of the 103 churches within a five-mile radius of our church. The contact involved some additional questions to consider the openness of more churches, and an invitation to lunch in January 2008. Of the 103 churches invited, 12 came to the luncheon with another 10 desiring to come but could not because of a conflict. The lunch was an envisioning opportunity to talk and pray about the potential partnership options available in our geographic region, as well as an intentional strategy to connect churches to one another for the purpose of a shared mission. It was a profitable time, and all agreed to do a follow up lunch in February while inviting more churches to participate. At present, this group is operating under the name "The Kingdom Come Alliance."

On a regional scale, The Chapel at CrossPoint has also initiated some partnerships to address the needs of our macro-circle of accountability. This circle would encompass a significant portion of Western New York, and be inclusive of more than one million people. We have assembled a regional representation of churches, 23 in all, to meet monthly for training, prayer, and focused strategy toward a regional movement around the mission of every man, woman, and child repeatedly hearing and seeing the gospel of Jesus Christ

within that specific geography. A missiologist from outside of our region, Dr.

Dwight Smith, is flying to Buffalo once a month to help shepherd this movement,

as well as provide instruction and accountability to the missional emphasis.[103]

These meetings were initiated in January 2008, and will continue through the

completion of 2008.

This concept of partnership also needs to be affirmed in the heart of The

Chapel at CrossPoint's leadership and organization because of its centrality to an

intentionally missiological ecclesiology. As a result, instead of hiring a new staff

person to be the contact and initiator of outside partnerships, we are making the

choice to have every staff member embrace this as a part of their job

responsibility. This will work against creating "silo" ministries between internal

and external, and affirms our commitment to interdependent leadership and

external partnerships in the greater Body of Christ. To date, there are a number

of internal ministries that have developed partnerships with other, similar

ministries in the community. For instance, our Women's ministry, Family

ministry, Student ministry, College ministry, Worship and Arts ministry, and

Men's ministry have all developed their own partnerships with the greater body

of Christ related to each of those ministries.

In addition, we have embedded this commitment into our small group

structure by asking every small group to dedicate 1 of every 5 meetings to

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[103] This is the same Dwight Smith referenced in Chapters 2, 3, and the Bibliography of this project, having co-authored the book *Invading Secular Space* with Martin Robinson. His extensive missiological work both globally and domestically lends great credibility to our efforts in Buffalo, as well as his post as President of SCPI (Saturation Church Planting International).

serving in the community in a partnership capacity. The commitments of our small groups range from assisting other churches to serving at the City Mission. This will keep the value of partnership in the forefront of the minds of leaders and the general congregation alike as we move forward with a missional intent.

Spiritual Formation as a Priority

The significance of the need for spiritual formation in the church cannot be overestimated as it relates to an intentionally missiological ecclesiology. Because the church is a spiritual enterprise, it must be led and populated by spiritual people. As well, because the mission of joining God in His redemptive purpose is a spiritually motivated mission, it is imperative that the church be spiritually forming and maturing for the church to be effective in mobilization toward the mission. With that end in mind, the writer designed a survey instrument to gain a beginning understanding as to the spiritual formation perception of the congregation at The Chapel at CrossPoint. In addition, a number of implementations were executed to help fuel the positive spiritual formation of the congregation, and then a post-survey was conducted to observe any measurable shifts in perception.

Time 1 Survey Results

The Time 1 phase of the survey yielded 246 respondents, which equated to nearly a 10% sample of all adults present on that Sunday in August, 2007. This survey was based on a Repeated Measure ANOVA (analysis of variance) Design with a 15-factor assessment of 3 separate conditions.[104] As noted in Appendix 5, the 15 questions are for the purpose of the respondent noting his/her perception of personal spiritual formation with an emphasis on basic spiritual disciplines. There were also 3 simple qualifiers before answering the 15-question survey. Those qualifiers asked if the respondent was in a small group, had a place of service through the church, and whether or not the respondent attended corporate worship at least 75% of Sundays. The writer chose to use the qualifiers so that these factors could be analyzed as it relates to their effect on the respondent's perception of his/her spiritual formation.

Of all the questions, the raw data yielded the question "How often do you fast?" as the lowest yielding mean score across all level of respondents. It received a mean score of 1.50 on a 5-point scale. The highest yielding mean score was in answer to the question "How deeply has your spiritual formation affected your life priorities?" This question received a mean score of 4.23 on a 5-point scale.

There were four other questions, outside of the lowest mean score, that were on the lower portion of the scale. Each of these questions received a mean

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[104] Ryan Kozey, interview by author, 25 January 2008, Getzville, NY, face to face meeting.

score of less than 3.0 on a 5-point scale. These questions were related to how often the respondents engage in personal reflective Bible study, how well the respondents journal their learnings from God, how frequently the respondents practice spiritual formation in community, and how often the respondents attempt to memorize Scripture. All of the remaining questions garnered a mean score that was greater than 3.0 on a 5-point scale.

While the raw data, and total mean scores, provide some insightful data points for the writer to continue to analyze, the analysis becomes even more interesting when viewed through the lens of the 3 qualifying questions. These qualifiers allow the writer to view the responses through each subset. For example, when looking at the qualifier of whether or not a respondent is in a small group, it can be determined whether or not being in a small group has an effect on the respondent's perception of his/her own spiritual formation. The data suggests that these qualifiers do have a measurable impact on spiritual formation perception.

The first qualifier, small group participation, has some notable significance in its effect on spiritual formation. Of those answering "No" to the question of their small group involvement, there is a lower mean score to the questions in every case except one. The exception was related to the discipline of fasting, where those in the "No" category actually had a slightly higher mean score than those responding "Yes" to small group involvement.

From a macro-perspective, this qualifier of small group involvement demonstrates a pattern of significantly affecting spiritual formation perception in a positive manner. Of the 15 questions asked, there is a statistically significant difference between the "Yes" responders and the "No" responders in 7 out of 15 questions. Stated another way, nearly half of the questions asked are positively affected by the singular trait of being in a small group. Examples of this positive impact can be observed in questions such as "How well do you engage in a personal, private devotion time?," "How often do you engage in personal, reflective, Bible study?," and "How easily do others discern your apprenticeship to Jesus?" This is an important finding, because it validates the small group as a helpful tool in accommodating spiritual formation.

The second qualifier was that of service through the church. This, too, demonstrated high significance as it relates to the positive impact on the spiritual formation of the respondents. In all 15 questions, those who answered "Yes" to this qualifier had a higher mean score than those who did not have a place of service through the church. There were no exceptions with this qualifier.

Analyzed at a higher level, this qualifier of service through the church has an even greater level of impact on the spiritual formation perception of the respondents than that of small group involvement. In 11 of the 15 questions, there is a statistically significant difference between those in the "Yes" subset and those in the "No" subset. Some examples of the questions that yielded a positive impact due to involvement in a service ministry are "How often do you

engage in personal, verbal prayer?," "How often do you use a resource to assist you in your personal devotion?," "How often do you attempt to memorize Scripture?," and "How well equipped do you feel you are in every facet of spiritual formation?" So, it can be stated that the qualifier of service through the church has a very positive, measurable impact on the spiritual formation perception of the respondents. This data now lends more concrete credibility to the need to mobilize people into small groups and places of service for their own spiritual formation.

The third and final qualifier with the initial spiritual formation survey was that of church attendance. More specifically, the respondent was asked if he/she attended a Sunday worship gathering at least 3 Sundays per month (approximately 75% of the time). This was, perhaps, the most interesting data gathered as the questions were filtered through this singular lens.

In 3 of the 15 questions of the raw data, those who answered "No" to the qualifier of 75% Sunday worship attendance actually had a higher mean score than those answering "Yes." The questions where this trend can be observed were related to fasting, knowledge of the resources available for devotions, and the respondents' overall perception of their equipping in every area of spiritual formation. This writer was somewhat surprised by this finding, given the other two qualifiers only yielded a total of one "No" subset that had a greater mean score than that of the "Yes" subsets.

Observing this qualifier of 75% church attendance from a macro-level also yields some surprising results. In 15 out of 15 questions, viewed through the filter of this singular variable of church attendance, there is no statistically significant impact on the questions. In other words, church attendance as a singular variable did nothing to effect the spiritual formation perception of the respondents. Without question, this particular portion of the data is very disturbing to the writer since so much time and resource is placed in the Sunday morning gathering. It becomes apparent, through the combined data, that church attendance is not enough, by itself, to singularly impact the spiritual formation of people. This must lead The Chapel at CrossPoint to evaluate the nature and distribution of resources to gain maximum impact for the spiritual formation of the people.

Implementations toward Spiritual Formation

After the distribution of the initial Time 1 spiritual formation survey conducted in August, 2007, the writer has implemented a variety of methodologies to attempt to increase the spiritual formation perception of the survey respondents and the entire congregation at The Chapel at CrossPoint.

The first implementation was that of targeted teaching series aimed at dealing with spiritual formation and the spiritual disciplines. The first series was for four weeks in August, 2007 and the title of the series was "Formed: Body, Mind and Soul." In this series, the writer dealt specifically with spiritual

formation related to the physical body, the discipline of the mind, and the nature of soul care. As well, for two weeks in September, the writer dealt with the issues of small groups and service through the church as an important component in spiritual formation, as well as the doctrine of baptism in relation to the congregation's own spiritual formation and obedience. Finally, the writer taught another four week series in January, 2008 titled "Life at Light Speed: How To Slow Life Down." This series deals with the issue of solitude, the discipline of simplicity, and teaching related to the intentional life of soul care.

Of these teaching series, there was a notable occurrence on August 19, 2007. On that Sunday, while in the "Formed" series, the writer actually taught the Lectio Divina by engaging the entire church body in the process. The writer led the church through the process for about 20 minutes, and then followed the experience of the process with teaching that helped the church to understand the nature of this long practiced means of hearing God's voice. This event gave rise to the second primary implementation.

With the teaching on Lectio Divina established, this writer sensed the need to allow the church to have a guided practice of this discipline on their own. As a result, the writer created two 30-day Scripture reflections for the congregation to utilize as a resource in their solitude with God. The writer carefully selected passages that would lend themselves to the reflection of Lectio Divina, and listed those Scriptures on one side of the handout. The other side of the handout contained a summary of the teaching on Lectio Divina so that the

church could continue to consult it for ongoing guidance (see Appendix 13). This endeavor was very well received by the congregation of The Chapel at CrossPoint, with over 1,000 of these cards voluntarily taken by congregants.

Another implementation toward the development of the congregation's spiritual formation was the utilization of www.jerrygillis.com. This website was created to be another tool to foster spiritual formation in the lives of the people at The Chapel at CrossPoint. This writer creates a weekly teaching, in a blog format, to help fuel the fires of spiritual growth in the readers. There is also a limited bibliography on the site to further resource people in their spiritual development.

Finally, and more internally, the staff organizational structure was altered to reflect the priority of spiritual formation. The Monday morning staff meeting, from 9:00am to 10:30am, is dedicated to corporate prayer, Bible study, and spiritual formation and development. There is an operations meeting that follows at 10:30am to discuss the pertinent business of the ministry, but that meeting normally lasts 45 minutes. As a result, the leadership team can say with integrity that spiritual formation is a priority, and that priority is reflected in our organizational time commitments.

Time 2 Survey Results

After a six-month period of implementation, through various methodologies, the Time 2 survey was administered in January, 2008. Of the

initial 246 respondents on Time 1, 118 of those participated in the Time 2

survey. The Time 2 survey was the exact survey previously administered for

Time 1, with the same exact qualifiers. The goal of the Time 2 survey was to

determine if the spiritual formation perception of the respondents had positively

shifted since Time 1, and the data suggests that there was a measurable,

positive shift (see Appendix 14 for data summary).

Because there are 15 questions, viewed through 3 qualifiers, with the

possibility of either a "Yes" or "No" response to each question, there exists 90

data points for observation. Looking at the totals of the raw data from Time 1 to

Time 2, 29 of the possible 90 data points showed a statistically significant

increase toward a positive perception of personal spiritual formation. Of those

29 positive shifts in data points, 13 were affixed to those who responded "No" to

a qualifier, and 16 were attributed to those who responded "Yes" to a qualifier.

Of the 90 data points, 89 out of 90 showed either positive shift or no statistical

shift from the Time 1 survey. The one exception is addressed below.

The first qualifier, small group involvement, demonstrated some

significant changes from Time 1. Of those responding "No" to small group

involvement, the spiritual formation perception of these respondents showed

statistically significant increases in 7 of the 15 survey questions. Some examples

of those questions that saw a positive statistical shift are "How often do you

engage in personal, reflective Bible study?," "How well do you know what

resources are available to you for devotions?," and "How often do you attempt to memorize Scripture?"

Of those responding "Yes" to small group involvement, there were statistically significant increases in 4 of the 15 questions. Questions such as "How often do you engage in intentional silence before God?," "How often do you engage in personal, reflective Bible study?," and "How often do you attempt to memorize Scripture?" are examples of those positively affected. The only exception in this Time 2 survey occurred in this qualifier of small group involvement. Those respondents that said "Yes" to small group involvement actually shifted negatively from Time 1 when asked how well equipped they feel for personal spiritual formation. This is an anomaly, since it is the only one of 90 data points to report negatively in Time 2, but it should be noted.

The second qualifier, service through the church, also yielded significant changes from Time 1. Those responding "No" to this qualifier saw increases in 6 of 15 questions, with one other question nearing statistical significance. For those in the "Yes" category, there were 5 out of 15 that shifted positively, with one other question that was nearing statistical significance. With this qualifier, there were some similar trends with positive shifts in both the "No" and "Yes" categories. Examples of questions that moved positively in both arenas are "How well equipped do you feel for personal spiritual formation?," "How often do you attempt to memorize Scripture?," and "How well equipped do you feel you are with spiritual formation in every facet?"

The third and final qualifier, 75% Sunday worship attendance, was interesting indeed. In Time 1, this qualifier showed no statistical significance as it related to impact on personal spiritual formation. That trend, however, did not continue in the Time 2 survey. For those responding "No" to this qualifier, there was, as might be expected, no statistically significant change in any of the 15 survey questions. Conversely, for those responding "Yes" to the qualifier of 75% Sunday worship attendance, there was a statistically significant positive shift in 7 out of 15 questions, with one other question approaching significance. Questions such as "How frequently do you practice spiritual formation in a small community?," "How well do you know what resources are available to you for devotions?," and "How often do you engage in intentional silence before God?" are examples of those positive shifts. So, after this qualifier reported no statistical significance in Time 1, it actually reported the highest positive statistically significant shifts of any of the subsets in Time 2.

From a macro-perspective of Time 2, some interesting trends emerge. In five questions of the survey, the trend indicated a positive shift in at least 4 of the 6 subsets. These five questions are the questions that saw the most positive shift with all 3 qualifiers in view. These questions dealt with how well equipped respondents felt for personal spiritual formation, how often respondents engaged in personal reflective Bible study, how well they knew the resources available to them for spiritual formation, how often they attempted to memorize Scripture, and overall equipping with every facet of spiritual formation in view. For the

writer, these findings are very encouraging from the standpoint of positive shifts, and very insightful from the perspective of the spiritual formation arenas that would benefit from continued development.

On a personal note, this writer was hopeful that the spiritual formation survey would reveal positive shifts from Time 1 to Time 2. More specifically, this writer was hopeful that the positive shifts, while possibly not affecting every arena of questioning, would at least affect those areas that deal with the study, meditation, and memorization of Scripture. It is this writer's conviction that the presence of the Word of God in the lives of the people of The Chapel at CrossPoint will make the most significant difference in forming them in Christ-likeness and placing within them a heart for the mission. For this reason, the writer was delighted to learn that those areas dealing with the Scripture were some of the areas that were most affected in the Time 2 survey in a positive manner.

CHAPTER 6

Observations and Further Study Opportunities

The initial goal of this project was to develop a means for creating an intentionally missiological ecclesiology at The Chapel at CrossPoint in Buffalo, New York. The assumptions that the writer proposed were based on the need for four critical areas to be well established in the church in order to maintain a tether to mission. Those specific areas are geographic intentionality, interdependent leadership, partnership in the greater body of Christ, and spiritual formation as a priority. Each one of these areas, as they were implemented into the context of The Chapel at CrossPoint, provided new insights and occasional surprises.

In the arena of geographic intentionality, it was very surprising to this writer to reveal 103 Christian congregations within a five-mile radius of The Chapel at CrossPoint. This writer, along with a spontaneous poll of the Board of Directors of The Chapel at CrossPoint, offered assumptions ranging from five to fifty churches in our circle of accountability. Even more surprising was the paltry total population of churched individuals within our circle of accountability. This writer would have assumed nearly 30% of the population attends a Christian church of some type; however, the surprising results demonstrated that approximately 90% of the population does not attend a Christian church of any type. This information is mission critical, and will help to drive the ongoing

missional efforts of The Chapel at CrossPoint. As well, this information and intentionality has created a fresh understanding of the purpose of our mission in every ministry arena at The Chapel at CrossPoint.

In the arena of interdependent leadership, the second key feature of an intentionally missiological ecclesiology, the writer did not experience much in the way of surprise. The assumptions of the writer were that a more interdependent leadership team would have a higher degree of ownership of the mission, and would experience more productivity equipping the congregation for ministry. The first assumption has clearly come to the fore as the leadership team has rallied around the central mission of every man, woman, and child within our circle of accountability having an opportunity to both hear and see the gospel of Jesus Christ on repeated occasions. The second assumption, that of more productivity equipping the congregation, is still in process but appears to be moving in a noticeably positive direction.

The third characteristic of an intentionally missiological ecclesiology, partnership in the greater body of Christ, has also provided some surprises for the writer. The assumption of this writer was that the churches in our five-mile radius would be very unlikely to partner with us. These assumptions are based primarily on the size of The Chapel at CrossPoint relative to the other churches in the area. This writer theorized that there would be tremendous obstacles of trust and goodwill to overcome because of the large scope and breadth of our ministry.

The initial feedback, however, has been very encouraging. Though only twelve churches participated in our now monthly meeting to strategize toward mission, there are thirty churches that have made contact with us to let us know of their interest in participating in the next meeting. It is certainly conceivable that the additional seventy-three churches in our five-mile radius have a reticent disposition toward The Chapel at CrossPoint; however, the survey findings indicate that there is a general, overall goodwill toward our ministry. This is encouraging as we begin the long process of developing relationships and entering into partnerships to reach our geography together.

The priority of spiritual formation, the last characteristic studied in this project, provided a wealth of learning for the writer. Not only was there a tremendous pool of data collected on the perception of spiritual formation in the congregation at The Chapel at CrossPoint, but there was a significant positive effect on that perception based on their combined involvement with small groups, a place of service in the church, and worship attendance.

When the respondents were analyzed only through the lens of worship attendance after the Time 1 survey, the net effect was of no significance in relation to their perception of spiritual formation. In other words, worship attendance, by itself, did not have any positive or negative effect on the congregation's perception of their own spiritual formation. While this is surprising, and somewhat disconcerting, to this writer, this is an extremely important data point because the worship gathering is often the focus of the vast

majority of church resources. Small group involvement, along with engagement in a service area through the church, demonstrated a much higher degree of positive effect relative to the congregation's perception of their own spiritual formation.

Extremely surprising, however, is how the least significant qualifier in Time 1 (worship attendance), became the most significant qualifier in Time 2. This writer is still attempting to interpret this finding, but it can at least be argued that targeted, application-based teaching about spiritual formation is productive based on the data. As well, when the other implementations were put in place to support a church-wide priority of spiritual formation, and were communicated and affirmed in the worship services, this proved to be productive.

Another important learning, that the writer is gaining through communication and exposure to other ministries in our geographic area, is that these principles of an intentionally missiological ecclesiology resonate with pastors and leaders in the churches. Many of the pastors and leaders, though having some aspect of these principles in place in varying degrees, have not been intentional in their organizational church structures to tether themselves to mission.

Future Studies

The characteristics of an intentionally missiological ecclesiology, identified herein, need to operate together for the desired effect of repeatedly exposing every man, woman, and child to the gospel of Jesus Christ on repeated occasions. An interesting note of further study, however, would be to determine if one of these characteristics has a greater impact on intentional mission than do the others. For instance, if a church were starting from nothing, or restructuring toward mission in an existing church, would there be a priority order that should be established to put these characteristics in place? All of the characteristics could be implemented to some degree, but where should the majority emphasis be from the outset?

Because the ultimate end of an intentionally missiological ecclesiology is to allow every man, woman, and child within the specific church's geographic circle of accountability to hear and see the gospel repeatedly, it would be interesting to study, or quantify, the exposure to the gospel within that geographic sphere for a one, three, or five year time frame. This would take a community effort of all of the churches within that geography, which, ideally, would not be an issue given the churches have been working together in the process of mission over the stated length of time.

It would also be interesting to note whether or not the repeated exposure to the gospel has yielded a measurable reduction in the percentage of the population within the circle of accountability that remains unchurched. Though

this type of research would require years rather than months, and though this research would be limited to studying some churches who are already practicing the implementation of an intentionally missiological ecclesiology, the outcomes could increasingly validate the implementation and execution of these baseline principles.

On a personal level, The Chapel at CrossPoint is experiencing a renovation consistent with the principles outlined in this project. This writer is now praying for other churches, by name, in our Sunday morning gatherings to emphasize the reality of the greater body of Christ. The people of The Chapel at CrossPoint are gaining an increasing passion for the overall region and the imperative that every man, woman, and child have repeated opportunities to see, hear, and respond to the gospel of Jesus Christ. In addition, there is a renewed emphasis on the personal spiritual formation of the people that make up the congregation. This passion that is translating into real spiritual growth in our local body of believers, is also translating into numerical growth as well.

Outreach magazine recently published a special edition of the magazine called Outreach 100 for 2007. In this edition, The Chapel at CrossPoint was noted as one of the 100 fastest growing churches in the nation. While this is interesting news for our church, what is most intriguing to the writer is that this incredible growth occurred simultaneous to the implementation of this project. The writer does not think this is coincidental. Although the focus of The Chapel at CrossPoint's missiological ecclesiology is not the sole growth of one local

church, it is notable that the local church that employs these characteristics may experience growth as a natural by-product.

As was noted in Chapter one, this project has become more than a project to the writer. The invigorating response to the Missio Dei for our church has breathed new life into ministry for the writer. Now, as opposed to having to look for the newest or latest ministry implementation, the writer has learned to champion the cause of God's kingdom mission in our region. And it is this writer's prayer that this vision will afford the Western New York region the opportunity to experience a corporate movement of the body of Christ that will lead to a measurable reduction in the lostness of our community.

There are certainly other, more specific, future studies that could be analyzed around these principles as well. Each of the stated characteristics of an intentionally missiological ecclesiology could be delved into to determine the best practices of development, implementation, and sustainability for all of them. This writer will leave these questions to the minds of those who will study these issues in the future. This writer does so in the hope that there will be a renewed emphasis on the renovation necessary in this country, and specifically in the church, toward an intentionality in mission so that every man, woman, and child might have repeated opportunities to hear, see, and respond to the gospel of Jesus Christ. That mission has always been on the heart of God, and it is a mission that this writer is committed to giving his life to help fulfill.

APPENDIX 1

INTERVIEW WITH COLUMBIA CROSSROADS CHURCH,

COLUMBIA, SOUTH CAROLINA

1. How would you say your church is structured for mission (i.e. - the leadership structures, administratively)?

We have a leadership team that functions as a vision catalyst for the rest of the church. This broad team is broken down into sub-teams that deal with shepherding, strategy, and management. These sub-teams meet together monthly to discuss the issues pertaining to their specific areas of responsibility. There is no senior pastor, so we are organized around an executive pastor that acts as a "hub" to tether the rest of the activities. The vision truly becomes the senior pastor that acts as our marching orders on a daily basis. The job of the executive pastor is to "manage the madness" and keep the herd heading largely north.

Outside of our children and youth ministries, all of our outreach and discipleship ministries are run by volunteers. We see are role as equippers, encouragers, and supporters of the ministry of our people.

2. To what degree do you feel an interdependence on other churches in your area? Any examples of that interdependence?

We feel a great deal of interdependence among the other churches in our area because our vision is to reach every man, woman, and child in our city with the gospel. This vision has driven us to actively pursue relationships with other churches. Currently, we have gathered around 100 churches under the banner of "Mission Columbia" to reach the 600,000+ people that live in our city. These churches are sub-divided into 9 distinct geographic regions that collaborate to pursue an intentional strategy of making disciples of their respective areas. Quarterly these churches meet together to celebrate progress in the vision and to render accountability to the rest of the regions for their progress in pursuing their goals.

This has generated a great deal of interdependence. Some examples would include: shared training for evangelism, swapping pulpits, collaborative outreach projects, dividing up the regions to intentionally work together for saturation evangelism, shared financial resources, joint ventures in church planting, etc. There is a great deal of camaraderie among the churches by being on mission together. This unity has come as a by-product of pursuing the mission together.

3. Do you have an intentional plan for a geographic area as it relates to making disciples? If so, what does that look like briefly?

First of all, we do a demographic study of the area that includes both soft and hard data. We want to know what kind of people live in that area along with how many schools, prisons, nursing homes, apartments, etc. are found in that area. Secondly, we mobilize the leaders to pray for that area together. Third, we begin to network with our like-minded churches and ministries for the purpose of saturating that area with the gospel. Fourth, we introduce training that is task specific to that area for evangelism and discipleship. The churches determine the training that is appropriate and the venue for that training to be delivered. Finally, we mobilize our people to accomplish the task. These activities/ministries are limitless, but some of the ones we have employed include: lighthouses of prayer, child evangelism bible clubs, prison ministries, church planting, nursing home services, etc. In

short, the entire area needs to be saturated with the gospel and we are using to use any method that is not "illegal, immoral, unethical or against the Bible."

4. What would you say are the major characteristics of a missional church?
1) A defined geography where they take responsibility for every man, woman, and child having the opportunity to hear and see the gospel. This strident definition pushes a church to do things they would not do otherwise—like church planting and church partnering. 2) A clearly articulated vision that has specific measurability versus vague niceties with cute wordsmithing. The vision must be compelling and specific to give clear marching orders to the church and its leaders. 3) The definition and expectations of a disciple must be clear and the leadership must be ruthlessly intentional about producing this kind of people. This requires the leadership to model the kind of behavior sought in the people they engage. 4) The church must live on the ragged edge with a generous heart that "lives with its hands open." Pursuing a large vision will require risk and sacrifice and most churches lapse into a management and protective mode instead of a faith-stretching community. 5) A diverse leadership team that functions in a synergistic manner around a common vision. Without this synergy of an interdependent team, the church will not have enough disposable leadership income to pursue a lateral vision. Everything will be spent on the organization to keep the machine running. Further, organizations tend to reflect the gifts (and weaknesses) of its lead personality. Finally, people sociologically connect to a central figurehead and then become naturally reluctant to leave and pursue a new work (church plant).

APPENDIX 2

INTERVIEW WITH SUMMIT CHURCH, ESTERO, FLORIDA

1. How would you say your church is structured for mission (i.e. - the leadership structures, administratively)?

We have an interdependent Leadership Team that operates out of the functions found in Eph. 4. There is no senior pastor, but the five of us operate interdependently out of our gifts. We are driven by our mission to glorify God through presenting the Gospel to reach EMWC, connecting them into a loving relationship with JC and with others. We have a Pastor/Shepherd who has the role of growing the people for the mission, we have an Apostle who has the role of growing the mobilizing the body to fulfill the mission both internally and externally, we have a Prophet/Teacher who has the role of growing the Word or Truth in our people to equip them for mission, we have a administrator / organizer who has the role of growing the organization to effectively lead the mission, and the fifth leadership team member has a strong leading gift and has the role of growing the staff of the church and develop leadership strategies to reproduce leaders to lead the mission.

2. To what degree do you feel an interdependence with other churches in your area? Any examples of that interdependence?

We feel a great deal of interdependence among the other churches in our area because our vision is to reach every man, woman, and child in our city with the gospel. This vision has driven us to actively pursue relationships with other churches. Currently, we have gathered around 14 churches under the banner of "Mission SWFL" to reach the 1.2 million people that live in our city. We are just starting this process and hope to get this to fifty churches in the next 12 months. We are using "Mission Columbia" and the strategies that have worked there through the leadership of Columbia Crossroads Church to begin our city movement. We have an interdependent relationship with them and make regular visits to each others geographies to serve each other and share resources. In SWFL we have sub-divided churches into 5 distinct geographic regions (COA's) that collaborate to pursue an intentional strategy of making disciples of their respective areas. These churches meet together to celebrate progress in the vision and to render accountability to the rest of the regions for their progress in pursuing their goals and developing strategies to impact their geographies in such a way that EMWC will have a repeated opp. To both see and hear the Gospel. We share financial resources, pray for each other in our public services, preach and visit each others worship services, joint venture in church planting, collaborate in outreach projects, etc. We decide to put many of our differences aside and agree on the theological non-negotiables and rally around the common mission to redeem our city with the Gospel knowing we need each other in order to accomplish the vision.

3. Do you have an intentional plan for a geographic area as it relates to making disciples? If so, what does that look like briefly?

First of all, we do a demographic study of the area that includes both soft and hard data. We want to know what kind of people live in that area along with how many schools, prisons, nursing homes, apartments, etc. are found in that area. Secondly, we mobilize the leaders to pray for that area together. Third, we begin to network with our like-minded churches and ministries for the purpose of saturating that area with the gospel. Fourth, we introduce training that is task specific to that area for evangelism and discipleship. The churches determine the training that is appropriate and the venue for that training to be delivered. Finally, we mobilize our people to accomplish the task. These activities/ministries are limitless, but some of the ones we have employed include: community worship services, food drives for needy, "Walk for Autism" event and other common cause events to rally a community, church planting, nursing home services, etc. In short, the entire area needs to be

saturated with the gospel and we are using any method that is not "illegal, immoral, unethical or against the Bible."

4. What would you say are the major characteristics of a missional church?

1) A defined geography where they take responsibility for every man, woman, and child having the opportunity to hear and see the gospel. This strident definition pushes a church to do things they would not do otherwise—like church planting and church partnering. 2) A clearly articulated vision that has specific measurability. The vision must be compelling and specific to give clear marching orders to the church and its leaders. 3) The definition and expectations of a disciple must be clear and the leadership must be ruthlessly intentional about producing this kind of people. (See of www.summitlife.com to see examples of vision and values with the thresholds we hold our people to for spiritual formation) This requires the leadership to model the kind of behavior sought in the people they engage. 4) The church must be generous and have the attitude of "living with its hands open." Pursuing a large vision will require risk and sacrifice and most churches lapse into a management and protective mode instead of a faith-stretching community. 5) A diverse leadership team that functions in a synergistic manner around a common vision. Without this synergy of an interdependent team, the church will not have enough disposable leadership income to pursue a lateral vision. Everything will be spent on the organization to keep the machine running. 6) The leadership of the church must be more committed to mobilizing the body through helping EMWC id their giftedness in their role in advancing the mission to reach EMWC over utilizing their own gifts.

APPENDIX 3

INTERDEPENDENT LEADERSHIP SURVEY

1. How willing do you feel the Lead Pastor is to establish an interdependent leadership team?

    Not very willing 1 2 3 4 5 Very willing

2. How clearly do you feel the Lead Pastor perceives his role in an interdependent leadership team?

    Very clearly 5 4 3 2 1 Not very clearly

3. How willing do you feel the entire leadership team is to engage in an interdependent leadership style?

    Not very willing 1 2 3 4 5 Very willing

4. How clearly do you personally perceive your role in an interdependent leadership team?

    Not very clearly 1 2 3 4 5 Very clearly

5. How convinced are you that an interdependent leadership style would best serve the mission of this church?

    Very convinced 5 4 3 2 1 Not very convinced

6. How well do the organizational structures of this church foster interdependent leadership?

    Very well 5 4 3 2 1 Not very well

7. How convinced are you that leadership gifts would be better used in an interdependent leadership style?

    Not very convinced 1 2 3 4 5 Very convinced

8. How clearly do you feel you understand the Biblical framework for an interdependent leadership team in this church?

    Not very clearly 1 2 3 4 5 Very clearly

9. How critical do you feel an interdependent leadership team is in executing the mission of the church?

    Not very critical 1 2 3 4 5 Very critical

APPENDIX 4

SURVEY OF CHURCHES WITHIN A FIVE-MILE RADIUS OF

THE CHAPEL AT CROSSPOINT

**Survey of Western New York Churches Relating to Their Perception of
The Chapel at CrossPoint**

The following questions are for the purpose of providing a more detailed understanding of The Chapel at CrossPoint's perception in the Western New York Christian community. Your honest evaluations will help The Chapel at CrossPoint to better position itself for greater effectiveness in cooperative mission with the Western New York Christian community. Thank you for taking the time to assist us.

1. How familiar are you with the ministry of The Chapel at CrossPoint?

2. Have you had any contact with the ministry of The Chapel at CrossPoint? If so, what type of contact?

3. How do you perceive The Chapel at CrossPoint's willingness to partner with other churches and ministries in the community?

4. How do you perceive The Chapel at CrossPoint's care for, and involvement in, the community?

5. Would your church have any interest in partnering with The Chapel at CrossPoint for some ministry endeavor?

6. Has The Chapel at CrossPoint ever negatively impacted your ministry? If so, how?

7. Has The Chapel at CrossPoint ever positively impacted your ministry? If so, how?

8. What do you believe The Chapel at CrossPoint's role should be in the Western New York region?

9. What would you like to see from The Chapel at CrossPoint?

Additional Comments:

APPENDIX 5

SPIRITUAL FORMATION SURVEY AT THE CHAPEL AT CROSSPOINT

Please respond to the following questions as objectively as possible. Do not take an undue amount of time on the questions; instead, answer them with your initial instinct. This survey protects your anonymity, so please be painstakingly authentic in your responses. Thank you for participating.

Please check if applicable:
  □ **I am in a small group**
  □ **I have a place of service in this church**
  □ **I attend weekly worship at least 3 Sundays per month.**

1. How well do you engage in a personal, private devotional time of Bible Study and Prayer at least 3 times per week (outside of a Sunday worship gathering)?

    Not very well   1   2   3   4   5   Extremely well

2. How well equipped do you feel to personally develop your own spiritual formation?

    Not very well   1   2   3   4   5   Extremely well

3. How often do you engage in personal, reflective Bible Study?

    Not very often   1   2   3   4   5   Extremely often

4. How often do you engage in personal, verbal prayer?

    Not very often   1   2   3   4   5   Extremely often

5. How easily do others discern how seriously you take your role as a full time apprentice of Jesus?

    Not very easily   1   2   3   4   5   Extremely easily

6. How well do you journal your learnings from God?

    Not very well   1   2   3   4   5   Extremely well

7. How often do you engage in intentional silence before God?

    Not very often   1   2   3   4   5   Extremely often

8. How frequently, in a given week, do you seek solitude with God?

Not very frequently 1   2   3   4   5   Extremely frequently

9. How frequently do you practice spiritual formation (Bible study, prayer, confession, worship, etc) in a small community of fellow believers?

Not very frequently 1   2   3   4   5   Extremely frequently

10. How often have you practiced the spiritual discipline of fasting as a means toward more intimacy with God?

Not very often   1   2   3   4   5   Extremely often

11. How often do you use a helpful tool or resource for a private devotional time with God (such as a daily devotional book, online devotional resource, etc)?

Not very often   1   2   3   4   5   Extremely often

12. How well do you feel you know what resources are available to aid you in private devotional time with God?

Not very well   1   2   3   4   5   Extremely well

13. How often do you attempt to memorize Scripture to help guide your spiritual life?

Not very often   1   2   3   4   5   Extremely often

14. How well equipped do you feel you are at integrating your spiritual formation with every conceivable area of your life (i.e.- work, family, school, relationships, finances, etc)?

Not very equipped 1   2   3   4   5   Extremely equipped

15. How deeply has your spiritual formation affected your life priorities?
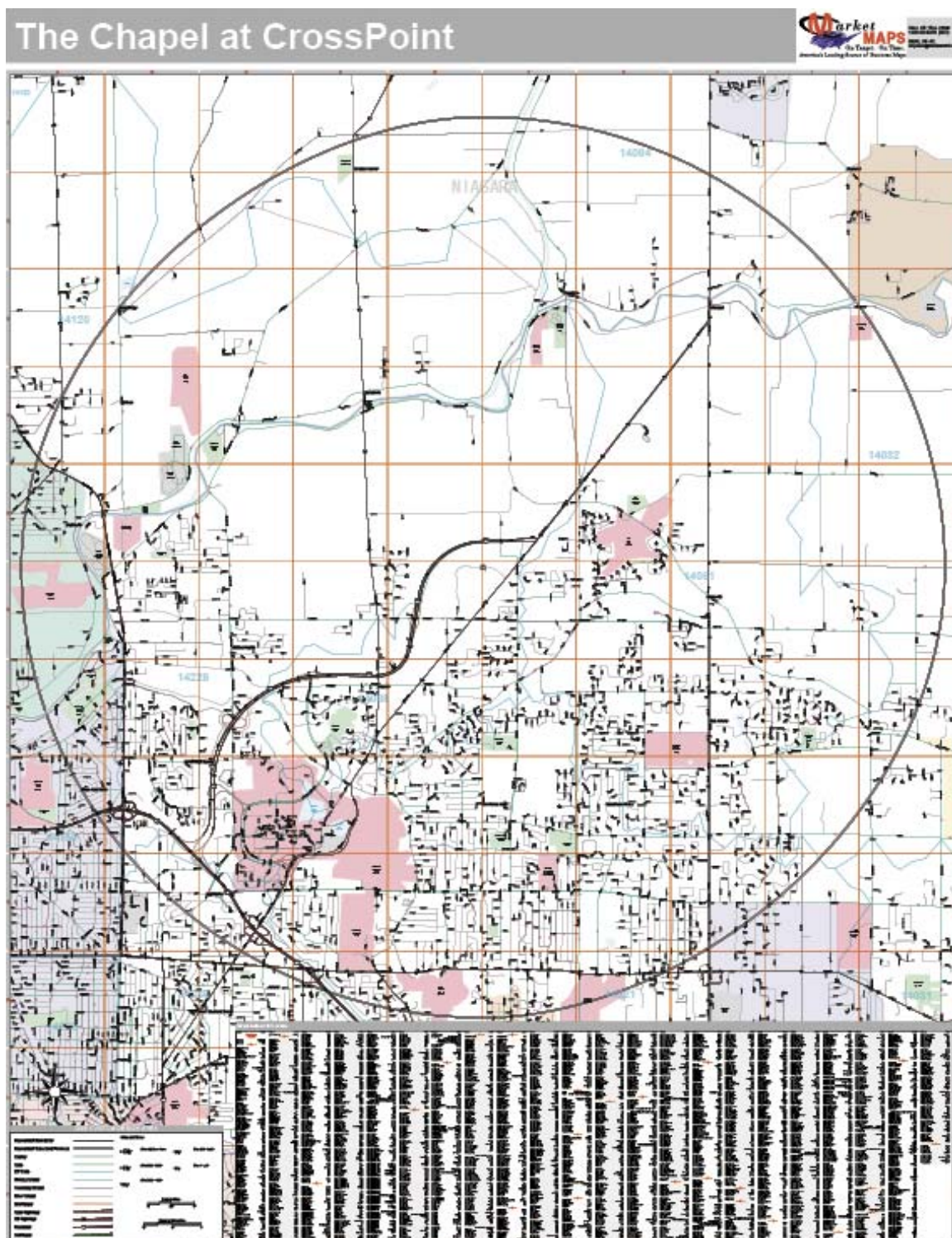
Not very deeply   1   2   3   4   5   Extremely deeply

Again, thank you for participating. Please return the survey to the distributor, and **be sure to retain the number on your survey** for the follow-up survey in a few months.

APPENDIX 6

CIRCLE OF ACCOUNTABILITY AT THE CHAPEL AT CROSSPOINT

APPENDIX 7

SUMMARY OF DATA FOR THE CIRCLE OF ACCOUNTABILITY AT

THE CHAPEL AT CROSSPOINT

Circle of Accountability Summary
As of November 7, 2007

-
1. Using the Chapel at CrossPoint Campus as the focal point, a circle of accountability has been established of 5 miles based upon:
   - families in that geography attending the Chapel
   - relative population density in the surrounding area

2. CoA (5 mile radius) includes in part or in whole 9 different zip codes
   - Total estimated number of homes ~ 37,000(1)
   - Total population ~ 111,000(1)
   - 13 Elementary schools with 7,200 students(2)
   - 6 Middle schools with 5,000 students(2)
   - 5 High schools with 5,800 students(2)
   - 26 large apartment complexes(3)
   - 14 to 19 nursing homes and assisted living care facilities with between 1,800 to 2,500 residents(4)
   - University of Buffalo North Campus (students not in previous #)
   - 103 Evangelical Christian Churches(5)

Circle of Accountability Summary
As of November 7, 2007

Bibliography

1. Number of Homes and Total Population Estimates provided by Brainy Zip, http://www.brainyzip.com/zipcodes/14. Zip Codes entered are as follows: 14068, 14120, 14150, 14221, 14226, 14094, 14031, 14032, 14051, generated November 7, 2007.

2. Elementary, Middle and High School Information provided by Public School Review, http://www.publicschoolreview.com/nearby_schools.php for schools located 5 miles from 14068 zip code, generated November 7, 2007.

3. Larger Apartment Complex information provided by Buffalo Apartments.Com, http://www.buffaloapartments.com for complexes in Amherst, Clarence, Getzville, Lockport and Williamsville, generated November 7, 2007.

4. Nursing Home and Assisted Living Care information provided by myziva.net, http://www.myziva.net/search.php and by Senior Sanctuary, http://www.seniorsanctuary.com/custom_results.php for zip codes 14068, 14120, 14150, 14221, 14226, 14094, 14031, 14032, 14051, generated November 7, 2007.

5. Church information provided by USAChurch, http://www.usachurch.com/new_york/buffalo/churchresults.htm for a 5 mile distance from base zip code of 14068, generated on September 26, 2007.

360-DEGREE FEEDBACK TOOL FOR EPHESIANS 4

LEADERSHIP FUNCTIONS

Sr Staff 360 Degree Feedback - Ephesians 4 Discussion

Directions: For each person listed please identify the top two by a 1 and 2 respectively turn these sheets into Patti who will compile the results. Also do the same for yourself (keep for comparison later). Please complete by 2/7/07

	Aarum	Cockrell	Drake	Dusel	George	Gillis	Grabau	Hartman	Largis	Penn	Miller
Apostolic Leadership - pioneering, risk-taker, broad thinker	2	11111 1111	2	22		11111 1111	2		1111 1111 22	111 22	11111 222
Prophet - calls for change in ones thinking, focused on righteousness and holiness	111 222	2	222 222	1 22222	2	2	1 22222	22	2	111 22	22
Evangelist - presents the gospel, driven to see others "saved"	111111 22	1 222	2		22	22	1 222	22	2	1 2222	111 2
Pastor - cares for the people, "shepherds the flock," connects well with people	1 2	222	22	11111 11111 2	1111 1111 22	11	11111 1111 2	111111 11111	222	111 2	111 22
Teacher - understands, communicates, and helps others to learn truth and apply it	11 2222	222	11111 11111	222	11 22222	1 22222 2222	2	2222 222	11 222	1 22	222

APPENDIX 9

DOCUMENTATION FOR CHANGE OF "SENIOR PASTOR" TITLE

Welcome Guests

If you are a guest or a regular attendee and would like to convey information to us please place this completed form in the offering plate. No one will drop by your home without an appointment or invitation.

August 19, 2007

○ Mr. ○ Miss ○ Mrs.

First Name(s)_____

Last Name_____

Address_____

City_____

State_____ Zip_____

Phone_____

E-mail_____

I'd like The Chapel to know:
○ I'm a First time Guest
○ This is a new Address
○ I'd like some Information
○ I'd like personalized offering envelopes
○ I've made a Decision (see below)

How did you learn about our church?
○ Friend ○ Mailer ○ TV ○ Website
○ Newspaper ○ Other_____

I am:
○ Single ○ Married ○ Separated
○ Divorced ○ Widowed

My/Our age group:
○ B-9 ○ 10-14 ○ 15-17
○ 18-29 ○ 30-39 ○ 40-54
○ 55-65 ○ 66+

Names and dates of birth of children living at home:
_____
_____

I'd like some information on:
○ Children ○ Small Groups
○ Youth ○ Men
○ College Age ○ Women
○ Single Adults ○ Senior Adults
○ Media Ministry ○ Music Ministry

Please respond if applicable:
○ Today I made a decision to become a lifelong follower of Jesus.
○ Because I've inited Jesus into my heart, I would like to attend a NEW BELIEVER'S class.
○ Because I've invited Jesus into my heart, I want to obey Him and go through BELIEVER'S BAPTISM.
○ Because I've invited Jesus into my heart, I want to become a MEMBER of The Chapel.

The Chapel at CrossPoint
500 CrossPoint Parkway
Getzville, N.Y. 14068
716.631.AMEN(2636)
Fax: 716.634.4184
Web Page: www.thechapel.com

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Deone Drake
Singles & Teaching Pastor

Alan Dusel
Worship Arts Pastor

Richard George
Shepherding Pastor

Bob Grabau
Congregational Life Pastor

Richard Hartman
Controller & Senior Adult Pastor

Daryl Largis
Executive Pastor

David Miller
Pastor of Family Ministries

Linda Penn
Director of Women's Ministries

"Followship"
A book by Pastor Jerry Gillis
Available in the Bookstore

The Chapel on WKBW TV
Every Sunday on Channel 7
at 7:30 AM

Worship gatherings and special events conducted at The Chapel at CrossPoint are videotaped for future broadcast and are simultaneously webcasted on the worldwide web. Your attendance at these services acknowledges your consent to the use of your image, which may be coincidentally recorded, in such electronic transmissions.

Welcome Guests

If you are a guest or a regular attendee and would like to convey information to us please place this completed form in the offering plate. No one will drop by your home without an appointment or invitation.

August 26, 2007

○ Mr. ○ Miss ○ Mrs.

First Name(s)_____

Last Name_____

Address_____

City_____

State_____ Zip_____

Phone_____

E-mail_____

I'd like The Chapel to know:
○ I'm a First time Guest
○ This is a new Address
○ I'd like some Information
○ I'd like personalized offering envelopes
○ I've made a Decision (see below)

How did you learn about our church?
○ Friend ○ Mailer ○ TV ○ Website
○ Newspaper ○ Other_____

I am:
○ Single ○ Married ○ Separated
○ Divorced ○ Widowed

My/Our age group:
○ B-9 ○ 10-14 ○ 15-17
○ 18-29 ○ 30-39 ○ 40-54
○ 55-65 ○ 66+

Names and dates of birth of children living at home:
_____
_____

I'd like some information on:
○ Children ○ Small Groups
○ Youth ○ Men
○ College Age ○ Women
○ Single Adults ○ Senior Adults
○ Media Ministry ○ Music Ministry

Please respond if applicable:
○ Today I made a decision to become a lifelong follower of Jesus.
○ Because I've inited Jesus into my heart, I would like to attend a NEW BELIEVER'S class.
○ Because I've invited Jesus into my heart, I want to obey Him and go through BELIEVER'S BAPTISM.
○ Because I've invited Jesus into my heart, I want to become a MEMBER of The Chapel.

The Chapel at CrossPoint
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716.631.AMEN(2636)
Fax: 716.634.4184
Web Page: www.thechapel.com

PASTORAL STAFF

Wes Aarum
Pastor to Young Adults

Brek Cockrell
Elmwood Campus Pastor

Deone Drake
Singles & Teaching Pastor

Alan Dusel
Worship Arts Pastor

Richard George
Shepherding Pastor

Jerry Gillis
Lead Pastor

Bob Grabau
Congregational Life Pastor

Richard Hartman
Controller & Senior Adult Pastor

Daryl Largis
Executive Pastor

David Miller
Pastor of Family Ministries

Linda Penn
Director of Women's Ministries

"Followship"
A book by Pastor Jerry Gillis
Available in the Bookstore

The Chapel on WKBW TV
Every Sunday on Channel 7
at 7:30 AM

Worship gatherings and special events conducted at The Chapel at CrossPoint are videotaped for future broadcast and are simultaneously webcasted on the worldwide web. Your attendance at these services acknowledges your consent to the use of your image, which may be coincidentally recorded, in such electronic transmissions.

APPENDIX 10

RESULTS OF INTERDEPENDENT LEADERSHIP SURVEY

The following data is a simple descriptive of the shift in the Senior team of the The Chapel at CrossPoint from Time 1 to Time 2 of the survey. Time 1 shows the raw average of all respondents to the corresponding question based on a 5-point scale, and Time 2 shows the same. The yellow line on the far right labeled "significant y/n" shows whether each question demonstrated a positive statistical shift from Time 1 to Time 2. The standard deviation and p values are a part of the statistical analysis as noted here, but attention should be paid to the boxes in yellow.

Question	sample size	senior leadership Time 1	SD	senior leadership Time 2	SD	p value	significant? Y/N
How willing do you feel the lead pastor is to establish an independent leadership team?	10	3.60	0.70	4.60	0.70	0.01	yes
How clearly do you feel the Lead Pastor perceives his role in an interdependent leadership team?		3.50	0.97	4.70	0.80	0.01	yes
How willing do you feel the entire leadership team is to engage in an interdependent leadership style?		2.40	0.70	3.70	0.82	0.00	yes
How clearly do you personall perceive your role in an interdependent leadership team?		2.90	0.88	4.00	0.94	0.00	yes
How convinced are you that an interdependent leadership style would best serve the mission of this church		3.20	1.03	4.60	0.52	0.00	yes
How well do the organizational structures of this church foster interdependent leadership?		2.10	0.88	3.80	0.79	0.00	yes
How convinced are you that leadership gifts would be better used in an interdependent leadership style?		3.40	0.70	4.60	0.52	0.00	yes
How clearly do you feel you understand the biblical framework for an interdependent leadership team in this church		2.50	0.77	4.10	0.57	0.00	yes
How critical do you feel an interdependent leadership team is in executing the mission of the church?		2.90	0.88	4.80	0.42	0.00	yes

CURRICULUM VITAE FOR MR. RYAN KOZEY

Mr. Kozey acted as an analyst to the major surveys that are undertaken in this project. He analyzed the data for the interdependent leadership survey with the Senior staff team of The Chapel at CrossPoint, as well as providing analysis for the spiritual formation survey that was distributed to a sample group of congregants at The Chapel at CrossPoint.

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Education:

University at Buffalo (The State University of New York)   *Buffalo, New York*
- August 2005- Present; PhD Candidate
- Major Cognate Area: Organizational Communication; Minor: Quantitative Statistics
  Dissertation: *The Effect of Communication Networks on Employee Turnover in a Faith-Based Nonprofit Organization* (slated to present May 2008)
  Committee: Frank Tutzauer (Chair; PhD, Northwestern University), Thomas Feeley (PhD, University at Buffalo), Michael Stefanone (PhD, Cornell University)

Bowling Green State University   *Bowling Green, Ohio*
- August 2004- MA, Communication Studies; Focus: Organizational Communication
- Summa Cum Laude (4.00 gpa)

Bowling Green State University   *Bowling Green, Ohio*
- May 1999- BAC, Telecommunications Management; BA, Interpersonal Communication
- Magna Cum Laude (3.80 gpa; double major)

Research Interests:

Organizational communication, with a focus on decision-making and negotiation, and interest in nonverbal communication aspects.

Publications Submitted for Review:

Kozey, R. S. (2007). What do exiting employees think? An organizational assessment of attrition spanning ten years examining gender differences in a faith-based nonprofit. *Communication Research Reports.*
Kozey, R. S., & Feeley, T. H. (2007). Comparing current and former student evaluations of course and instructor quality. *Communication Research Reports.*

APPENDIX 12

RESULTS FROM SURVEY OF CHURCHES WITHIN A FIVE-MILE RADIUS

OF THE CHAPEL AT CROSSPOINT

CONTENT ANALYSIS

	1	2	3	4	5	6	7	8	9	10	11
1	Somewhat	Not really	Sort of	Very	Not really	Fairly	Somewhat	Some	Some	Some	Very
2	Events	Not Much, One Event	Some, Personal Relationship	Some, Personal Relation-ship	Events	Personal Relationship	Some, kids Involved	Events	Event	Personal Relationship	Events, Personal Relationship
3	N/A	N/A	Positive	Positive, Talented	Positive, Sincere	Positive	Positive	Positive	Positive	Very Positive	Very Positive
4	N/A	N/A	Positive	Positive	Positive But Apprehensive	N/A	Very positive	Positive	N/A	Positive	Excellent
5	Maybe	Maybe	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes
6	No	No	No	No	Yes (people left)	Yes (learning)	No	Slight	No	No	No
7	Yes (Add. Programs)	No	Yes (equipping)	Yes	Yes	Yes (events)	Yes (service)	Slight	No	Yes (serving)	Yes
8	Follow God	Reach Lost - Unity	Resource, Reach Out	Regional Influence	Missional Vision	Lead	Kingdom Vision	Lead, Gospel	Preach, Lost	Extend Influence	Mission
9	Follow God	Communi-cation	Lead Boldly	N/A	N/A	Coordinate Mission	Equipping, Use Influence To Lead	Kingdom	Revival	Support	Adopt us

APPENDIX 13

LECTIO DIVINA RESOURCE

30 Days of Soul Care

Thanks for taking the 30-Day Soul Care journey! I am confident that it will facilitate a rich experience with the Living Jesus. As you involve yourself in this journey, please feel free to use this basic pattern of spiritual relationship cultivation as you engage Jesus in the pages of His Word:

Silence - Quiet your heart before God and prepare to hear His Voice

Read and Listen - Read the passage carefully and prayerfully 2 times and pay attention to what jumps off the page at you

Meditate - Actively engage your mind to "chew" on the phrase, word, or verse that captured your attention

Pray - Take what grabbed your attention and pray about what God wants you to know regarding that theme

Abide - Rest in the presence of God and sense His love for you

Embody - Ask God how he wants you to "flesh out" what He has shown you

Day 1 - Romans 8:1-4
Day 2 - Romans 8:28-39
Day 3 - Isaiah 65:17-25
Day 4 - Isaiah 55
Day 5 - Luke 23:26-49
Day 6 - Luke 24:36-53
Day 7 - 1 Corinthians 15:50-58
Day 8 - 2 Corinthians 5:1-10
Day 9 - Joshua 1
Day 10 - Deuteronomy 11:13-21
Day 11 - Deuteronomy 5:1-21
Day 12 - Psalm 27
Day 13 - Psalm 24
Day 14 - John 13:1-17
Day 15 - John 15:1-8
Day 16 - John 15:9-17
Day 17 - Psalm 142
Day 18 - Proverbs 14
Day 19 - Ecclesiastes 3:1-14
Day 20 - Acts 1:1-11
Day 21 - Colossians 1: 15-23
Day 22 - 2 Timothy 3
Day 23 - Hebrews 11:1-22
Day 24 - Hebrews 11:23-40
Day 25 - Hebrews 12:1-4
Day 26 - Psalm 119:9-16
Day 27 - Psalm 139
Day 28 - Psalm 138
Day 29 - Psalm 148
Day 30 - Revelation 21:1-5

30 Days of Soul Care

Thanks for taking the 30-Day Soul Care journey! I am confident that it will facilitate a rich experience with the Living Jesus. As you involve yourself in this journey, please feel free to use this basic pattern of spiritual relationship cultivation as you engage Jesus in the pages of His Word:

Silence - Quiet your heart before God and prepare to hear His Voice

Read and Listen - Read the passage carefully and prayerfully 2 times and pay attention to what jumps off the page at you

Meditate - Actively engage your mind to "chew" on the phrase, word, or verse that captured your attention

Pray - Take what grabbed your attention and pray about what God wants you to know regarding that theme

Abide - Rest in the presence of God and sense His love for you

Embody - Ask God how he wants you to "flesh out" what He has shown you

Day 1 – Psalm 145
Day 2 – Isaiah 53
Day 3 – Genesis 1-2:3
Day 4 – 1 Corinthians 1:18-31
Day 5 – 2 Corinthians 9:6-15
Day 6 – 1 Chronicles 17:16-27
Day 7 – Psalm 4
Day 8 – Jude 17-25
Day 9 – Psalm 13
Day 10 – Acts 17:16-34
Day 11 – Hebrews 10:19-25
Day 12 – 1 Thessalonians 4:1-10
Day 13 – Matthew 4:1-11
Day 14 – Deuteronomy 8
Day 15 – Nehemiah 9:1-6
Day 16 – John 1:1-18
Day 17 – Philemon 1-7
Day 18 – 1 Peter 1:1-9
Day 19 – 2 Peter 1:1-11
Day 20 – 1 John 1
Day 21 – 1 John 2:1-17
Day 22 – 1 John 3:1-10
Day 23 – 1 John 3:16-24
Day 24 – 1 John 4:7-21
Day 25 – Amos 5:4-15
Day 26 – Micah 6:8
Day 27 – 1 Peter 5:5-11
Day 28 – James 4:1-12
Day 29 - James 3:13-18
Day 30 – Psalm 91

APPENDIX 14

RESULTS OF SPIRITUAL FORMATION SURVEY AT

THE CHAPEL AT CROSSPOINT: TIME 1 AND 2

The charts on the following pages are to be interpreted in a similar way to the charts in Appendix 10. Attention should be given to the yellow highlighted material as it denotes the raw average score from the 5-point Lickert scale question. The groups are broken down by the three qualifiers, which were small group participation, involvement in an area of service, and worship attendance at least 75% of the time. As well, because the respondents could answer the qualifiers either *yes* or *no*, each subset is shown for those that answered accordingly.

The most useful way to read the data on the charts is to notice the comparison between Time 1 and Time 2 in the yellow highlighted sections for each grouping, and then to read the yellow highlighted section on the far right that states whether there was a statistically significant positive shift from Time 1 to Time 2 for the corresponding questions viewed through the particular qualifier.

Question	small group no 1 Time 1	SD	small group no 2 Time 2	SD	p value	significant? Y/N
How well is your personal private devotional life?	3.34	1.30	3.51	1.39	0.33	no
How well equipped are you in spiritual formation?	3.15	0.89	3.70	0.97	<.01	yes
How often do you engage in personal reflective study?	2.82	1.28	3.18	1.37	0.03	yes
How often do you engage in personal, verbal prayer?	4.03	1.11	4.30	0.94	0.04	yes
How easily do others discern your apprenticeship?	3.67	1.04	3.87	1.04	0.17	no
How well do you journal your learnings from God?	2.28	1.17	2.43	1.40	0.49	no
How often do you engage in intentional silence before God?	3.15	1.40	3.33	1.26	0.33	no
How frequently in a given week do you seek solitude with God?	3.36	1.40	3.30	1.23	0.68	no
How freqently do you practice spiritual formation in a small community?	2.13	1.27	2.62	1.47	0.02	yes
How often do you fast?	1.64	1.02	1.48	0.77	0.20	no
How often do you use a helpful tool or resource in a dvotion?	3.92	6.81	3.34	1.39	0.50	no
How well do you know what resources are avialable for devotions?	3.57	1.24	4.00	1.08	0.02	no
How often do you attempt to memorize scripture?	2.39	1.13	2.82	1.32	0.00	yes
How well equipped do you feel you are with formation in every facet?	3.34	1.25	3.80	0.98	0.01	yes
How deeply has your spiritual formation affected your life priorities?	4.23	0.90	4.46	0.87	0.09	no

Question	small group yes 1 Time 1	SD	small group yes 2 Time 2	SD	p value	significant? Y/N
How well is your personal private devotional life?	3.70	1.18	3.94	1.23	0.09	no
How well equipped are you in spiritual formation?	3.37	1.19	3.70	0.98	0.03	yes
How often do you engage in personal reflective study?	3.39	1.24	3.70	1.22	0.04	yes
How often do you engage in personal, verbal prayer?	4.23	1.04	4.21	1.03	0.88	no
How easily do others discern your apprenticeship?	3.68	1.00	3.86	0.97	0.18	no
How well do you journal your learnings from God?	2.24	1.35	2.23	1.30	0.90	no
How often do you engage in intentional silence before God?	3.11	1.40	3.56	1.07	0.02	yes
How frequently in a given week do you seek solitude with God?	3.56	1.25	3.74	1.26	0.34	no
How freqently do you practice spiritual formation in a small community?	3.67	1.19	3.79	1.36	0.45	no
How often do you fast?	1.51	0.87	1.67	0.99	0.21	no
How often do you use a helpful tool or resource in a dvotion?	3.93	1.27	4.01	1.23	0.60	no
How well do you know what resources are avialable for devotions?	3.86	1.14	4.19	0.99	0.04	yes
How often do you attempt to memorize scripture?	2.47	1.24	2.88	1.23	0.01	yes
How well equipped do you feel you are with formation in every facet?	3.65	1.08	3.81	1.01	0.18	no
How deeply has your spiritual formation affected your life priorities?	4.51	0.68	4.47	0.76	0.71	no

Question	service no Time 1	SD	service no Time 2	SD	p value	significant? Y/N
How well is your personal private devotional life?	3.44	1.29	3.52	1.46	0.68	no
How well equipped are you in spiritual formation?	3.12	1.00	3.67	1.00	0.00	yes
How often do you engage in personal reflective study?	2.77	1.32	3.15	1.46	0.05	no
How often do you engage in personal, verbal prayer?	3.92	1.27	4.27	1.09	0.01	yes
How easily do others discern your apprenticeship?	3.48	1.09	3.85	1.04	0.03	yes
How well do you journal your learnings from God?	2.27	1.29	2.42	1.40	0.47	yes
How often do you engage in intentional silence before God?	3.06	1.43	3.42	1.19	0.10	no
How frequently in a given week do you seek solitude with God?	3.44	1.33	3.52	1.21	0.69	no
How freqently do you practice spiritual formation in a small community?	2.40	1.32	2.71	1.53	0.16	no
How often do you fast?	1.50	0.92	1.35	0.68	0.24	no
How often do you use a helpful tool or resource in a dvotion?	3.23	1.46	3.44	1.38	0.32	no
How well do you know what resources are avialable for devotions?	3.48	1.24	4.17	1.00	0.00	yes
How often do you attempt to memorize scripture?	2.33	1.15	2.88	1.31	0.00	yes
How well equipped do you feel you are with formation in every facet?	3.31	1.29	3.67	1.08	0.05	yes
How deeply has your spiritual formation affected your life priorities?	4.17	0.90	4.35	0.84	0.20	no

Question	service yes Time 1	SD	service yes Time 2	SD	p value	significant? Y/N
How well is your personal private devotional life?	3.58	1.23	3.88	1.20	0.03	yes
How well equipped are you in spiritual formation?	3.36	1.07	3.73	0.95	0.01	yes
How often do you engage in personal reflective study?	3.35	1.21	3.65	1.17	0.02	yes
How often do you engage in personal, verbal prayer?	4.29	0.87	4.24	0.90	0.68	no
How easily do others discern your apprenticeship?	3.83	0.94	3.88	0.98	0.68	no
How well do you journal your learnings from God?	2.26	1.24	2.27	1.27	1.00	no
How often do you engage in intentional silence before God?	3.18	1.37	3.45	1.17	0.10	no
How frequently in a given week do you seek solitude with God?	3.47	1.34	3.50	1.30	0.85	no
How freqently do you practice spiritual formation in a small community?	3.24	1.45	3.56	1.42	0.05	no
How often do you fast?	1.63	0.97	1.74	0.98	0.39	no
How often do you use a helpful tool or resource in a dvotion?	4.47	6.47	3.85	1.32	0.43	no
How well do you know what resources are avialable for devotions?	3.89	1.14	4.03	1.07	0.32	no
How often do you attempt to memorize scripture?	2.51	1.21	2.82	1.25	0.03	yes
How well equipped do you feel you are with formation in every facet?	3.63	1.06	3.91	0.91	0.03	yes
How deeply has your spiritual formation affected your life priorities?	4.51	0.71	4.56	0.79	0.66	no

Question	church no Time 1	SD	church no Time 2	SD	p value	significant? Y/N
How well is your personal private devotional life?	4.00	1.00	4.60	0.89	0.21	no
How well equipped are you in spiritual formation?	3.60	0.89	3.80	0.84	0.62	no
How often do you engage in personal reflective study?	4.00	1.00	3.60	0.89	0.48	no
How often do you engage in personal, verbal prayer?	4.40	0.89	4.20	0.84	0.37	no
How easily do others discern your apprenticeship?	3.60	0.89	3.60	0.89	1.00	no
How well do you journal your learnings from God?	1.80	0.84	1.40	0.55	0.18	no
How often do you engage in intentional silence before God?	4.00	1.73	3.60	1.67	0.37	no
How frequently in a given week do you seek solitude with God?	4.00	1.73	3.60	1.67	0.37	no
How freqently do you practice spiritual formation in a small community?	4.40	0.89	4.00	0.71	0.48	no
How often do you fast?	3.00	1.22	1.80	1.10	0.18	no
How often do you use a helpful tool or resource in a dvotion?	3.20	1.30	3.60	1.34	0.48	no
How well do you know what resources are avialable for devotions?	4.40	0.55	4.20	0.84	0.62	no
How often do you attempt to memorize scripture?	2.40	1.14	2.40	1.67	1.00	no
How well equipped do you feel you are with formation in every facet?	4.40	0.55	3.80	0.84	0.21	no
How deeply has your spiritual formation affected your life priorities?	4.60	0.55	5.00	0.00	0.18	no

Question	church yes Time 1	SD	church yes Time 2	SD	p value	significant? Y/N
How well is your personal private devotional life?	3.50	1.26	3.68	1.33	0.10	no
How well equipped are you in spiritual formation?	3.24	1.05	3.70	0.98	0.00	yes
How often do you engage in personal reflective study?	3.05	1.29	3.42	1.34	0.00	yes
How often do you engage in personal, verbal prayer?	4.11	1.08	4.26	0.99	0.11	no
How easily do others discern your apprenticeship?	3.68	1.03	3.88	1.01	0.06	no
How well do you journal your learnings from God?	2.28	1.27	2.37	1.34	0.50	no
How often do you engage in intentional silence before God?	3.09	1.37	3.43	1.16	0.01	yes
How frequently in a given week do you seek solitude with God?	3.43	1.32	3.50	1.25	0.57	no
How freqently do you practice spiritual formation in a small community?	2.80	1.43	3.15	1.55	0.01	yes
How often do you fast?	1.51	0.89	1.56	0.88	0.61	no
How often do you use a helpful tool or resource in a dvotion?	3.95	5.05	3.67	1.36	0.54	no
How well do you know what resources are avialable for devotions?	3.68	1.21	4.09	1.05	0.00	yes
How often do you attempt to memorize scripture?	2.43	1.19	2.87	1.26	0.00	yes
How well equipped do you feel you are with formation in every facet?	3.45	1.18	3.81	1.00	0.00	yes
How deeply has your spiritual formation affected your life priorities?	4.35	0.82	4.44	0.82	0.20	no

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VITA

Gerald L. Gillis, Jr. (Jerry) was born in Athens, Georgia on October 7, 1969, the first son of Gerald L., Sr. and Deborah Gillis. After completing his work at Sprayberry High School in Marietta, Georgia in 1987, he enrolled at the University of Georgia in Athens, Georgia. He received the degree of Bachelor of Arts in Speech Communications in 1992. Following graduation, he was employed in vocational ministry, and then enrolled in New Orleans Baptist Theological Seminary in New Orleans, Louisiana beginning in 1995. In May 2000, he was awarded the degree Master of Divinity. He entered the doctoral program at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts in 2005, and expects to graduate in May 2008 with a Doctor of Ministry degree.